

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
KHUDA BAKHSH ORIENTAL PUBLIC LIBRARY
AT
PATNA

VOLUME XXVIII
(ARABIC MANUSCRIPTS)
MISCELLANIES

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M A I L B Dip in Ed

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PREFACE

The present Volume XXVIII of the catalogue of the Oriental Public Library Bankipore better known as the Khuda Bakhsh Oriental Public Library Patna deals with the Arabic Miscellaneous works contained in the collection in the Library and is the third of the series comprising collection of Treatises on varied subjects by different authors bound together in one volume

This catalogue was originally prepared by the Cataloguer Moulvi Masud Alam Nadvi who resigned his office due to his ill health In 1946 Moulvi S M Hashim Maududi succeeded Moulvi Masud Alam Nadvi But he too after some months left the services of the Library Moulvi Badr Ibn Azeem was appointed as Cataloguer in 1952 and worked in that capacity till his appointment as District Superintendent of Education Bhagalpur in 1954 Both Moulvi Maududi and Moulvi Azeem carefully examined and read the draft volume of this catalogue

Moulvi Syed Athar Shere the present Cataloguer has corrected the proofs

I would like to record my thanks to the Cataloguers who prepared the manuscript of the catalogue and to Moulvi Syed Athar Shere the present Cataloguer who corrected the proofs The publication of this catalogue would not have been possible but for the energy and enthusiasm of the Honorary Secretary Shri Syed Ahsan Shere

Among the older and rarer manuscripts in this collection the following deserve special notice —

- No 2827/I *Ad Darar Al Mudiah Sharh Ad Durar Al Bahiyah* by Muhammad bin Ali ash Shaikani (d 1250/1835) Written in 1244 A H / A D 1828 A valuable copy
- No 2828/I *Al Qaul Al jali fi Tarjumat Ash Shaikh Taqiaddin Ibn Taimiyah al Hanbali* by Ash Shaikh Muhammad Safiaddin al Hanafi al Bukhari (d 1200/1785) Written in the beginning of the thirteenth century A good and correct copy of *Al Qaul Al jali*
- No 2829/I *Hilyat Ahl Al Kamal bi Ajwabat As ilat al Jalal* by Abu Bakr ash Shanawani (d 1019/1611) Written in the twelfth century A H A good and correct copy of a useful work on philology
- No 2829/II *Ba s Ad Dawa : wa al Himam ala Talab al Ulum wa al Hikam* by Nuraddin Ali bin Ibrahim bin Abi Bakr al Maqsi ad Dimyatli Not dated A rare copy
- No 2832/I *Ash Shafiyyah* by Ibn al Hajib (d 646/1248) Written in 970 A H A valuable and considerably old copy

- No 2832/II *Nuzhat At-Ta'rif fî 'Ilm As-Sa'if* by Abu'l Fadl Ahmad bin Muhammad al-Ma'idani (d 518/1124) Written in the tenth century A H A considerably old copy of a valuable work on etymology
- No 2836/I *At-Ta'liqat 'alâ Al-Khulâsa'h* by Badraddîn As'ad bin Mansûr (a scholar who flourished between the seventh and the eleventh centuries A H) Written in 1054 A H A very rare copy
- No 2837/I *Al-Ihkâm Sharh Takmilat al-Ahkâm* by Badraddîn Muhammad bin 'Izzaddîn al-Muftî (d 1039/1630) Written in 1085 A H A very rare and valuable copy
- No 2845/I *Al-Fa'â'id al-Bahîyah wa Al-Fa'â'id As-Sanîyah* by Muhammad Giyâsaddîn bin Muhammad Shihâbaddîn ash-Shâfi'î al-Kaukanî Written in the thirteenth century A H A rare copy of a useful work on prayer
- No 2847/II *Al-'Ashîat Al-Kâmilah* by Kalîmallâh bin Nûrallâh Written in 1195/1781 A very rare copy
- No 2849/I *Mawâqî' An-Nujûm wa Matâlî' Ahlât Al-Asîâr wa Al-'Ulûm* by Muhyi'addîn Ibn 'Arabî (d 638/1240) Written in the eleventh century A H A very useful and considerably old copy
- No 2849/XI *'Aqâ'id As-Sûfiyah* by Ash-Shaikh Firûz as-Sûfi of the eleventh century Written in the eleventh century A very rare and unique copy
- No 2849/XIV *'Kashf Ar-Rumûz* A selection from *Malfûzât of Dâ'ûd bin Muhammad al-Qaisarî al-Hanafî* (d 751/1350) by Giyasaddîn Husain Written in 1079 A H A very valuable and rare copy
- No 2849/XV *Ashî'at al-Lama'ât* by Nûraddîn 'Abdarrahmân Jâmî (d 898/1492) Written in 1083 A H A very valuable copy
- No 2849/XVII *Tahqîqât* by Muhammad bin Muhammad bin Mahmûd al-Hâfizî al-Bukhârî (d 822/1420) Written in 1080 A H A valuable work on the principles and doctrines of Sufism

I take this opportunity of mentioning the valuable assistance which has been rendered to me in the publication of this volume of the catalogue by Shri S A Shere, Honorary Secretary of the Library

S V SOHONI

PATNA,
February 15, 1961

Commissioner, Patna Division
and Chairman, Managing Committee,
Khuda Bakhsh Oriental Public Library, Patna

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ARABIC MANUSCRIPTS

H L No 2630

No 2825

Fol 86 lines 6 to 23 size 8 × 6½ 6 × 5

Al-Majmu'ah

The present majmu'ah consists of 22 short treatises on different subjects

I

رساله في العقائد

Risâlat fî Al-'Aqâ'id

A short work on theology treating of the doctrine of *Wahdat al Wujud* (وحدة الوجود) The author is of opinion that the *Maḥlûq* (مخلوق) is like the attributes (صفات) of God neither the Same nor Separate from Him For a scholarly work on *Wahdat al Wujûd* and its implications see Burhan Aḥmad Faruqî s The Mujaḥḥid's conception of Tauḥîd

Beginning

و بعدة فهددة اعتقاد و موافقة [sic] بالسرع اعلم ان حوب العدد
و وحود الحق ليس عنرة الحق *

Neither the author nor the title has been mentioned anywhere in the MS

No other copy is known to us

Written in ordinary Naskh with full diacritical marks which are not always correct There are also frequent interlinear explanations in Turkish

Not dated Probably thirteenth century A H

Some fly leaves in the beginning contain miscellaneous extracts and notes in Turkish Some of those notes are dated 1287 1288 1299 A H

Fol 5 -7^b

II

كتاب الالف

Kitâb Al-Alif

A work on sufism explaining some mystical conceptions derived from and based upon the alphabet *Alif* (الالف)

Beginning .

اعلم بيان الالف و معنى الالف . . و هى الدرة و معنى الدرة
و هى الروح الخفى و معنى الروح الخفى و هى سر [sic] الالهى *

Neither the author nor the title has been mentioned anywhere in the MS

No other copy is known

The handwriting is identical with that of the preceding MS

Fol 8^a-11^b

III

البحر اللاهوت

Al-Baḥr Al-Lâhût

A tract on sûfism, treating of *Nûr-Muhammadi* (نور محمدى) according to mystical conception

Beginning

الحمد لله الذى خلق نور محمد بعدته .
العارف . . . فى بيان العائب و السهدة
[اما بعد فقال عدد [الله]
و سمته بكر [العكر]
اللاهوت الح *

The compiler's name occurs in the preface (see beginning quoted above) as عدد العارف and again in the following passage (fol 9^a)

قال عدد الله العارف من اهل السلوك اول تكلى داب الله تعالى الح *

it occurs as 'Abdallâh al-Ârif (عدد الله العارف)

Nothing is known about his life and works The MS also bears no clue to his life or period

Not dated

The handwriting is identical with that of the preceding MSS

The title is derived from the following concluding note of the scribe (fol 11^b)

تم هذه [sic] الكتاب المسمى بكر لاهوت [sic] *

Fol 11^b-14^a

IV

كتاب السلوك

Kitâb As-Sulûk

A tract on mysticism treating of *Rûh al-Insân* (روح الانسان), i.e. the soul) in its various aspects

Beginning

حدیة مودة فی علم الاول
اعلم نا [ا] حی لى الروح [sic رج]
الاسل نلس فی الدس النى *

The compiler is not known The MS also does not bear any clue to the author

The handwriting is identical with that of the previous MSS

No other copy seems to have been recorded The title is taken from the following concluding note of the scribe (fol 14^a)

بمت (sic) حدیة الکتاب المسمى بالاولک *

Fol 14 15^b

١

رساله فی تحقیق اصل الذکر

Risalat fi Tahqiq Asdal Ad Dikr

A tract on sufi in dealing with Dikr (ذکر) and explaining the virtues of *Dikr La Ilah Ill al Lah* (ذکر لا اله الا الله) and its superiority to other *Adkar* (ادکار)

Beginning

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و على آله
و اصحابه اجمعين قال المؤلف [sic مؤلف] هذا الحديث الجامعة فى الذکر
و الحمد [ا] لله و النوحه الى الله تعالى فاعلم انما المطالب جعلنى الله و ادك
من الشاى من ان الاصل و المعنى فى الذکر لا اله الا الله *

The compiler is not known The MS also does not bear any clue
The passage (sic مؤلف فى الذکر) suggests that the present tract is a portion of some other detailed work on sufiism However the following passage in the text (fol 15^a) in which he refers to Ibn Arabi (d 638/1242 see I ib Cat XXVI 2769/1)

و اذا عرفت هذا ظهر لك سر رول السبع معنى الدس من سى
ودس سره ان نظر الاكمل النى *

indicates that the author did not flourish earlier than the seventh century
A H

The text contains occasional interlinear explanations in Turkish

The handwriting is identical

No other copy seems to have been recorded

Fol 15^b-16^b

VI

رسالة في الوجود

Risâlat fî Al-Wujûd

A useful short tract on sûfism treating of *Wujûd* (وجود, existence), its different kinds and implications

Beginning

مراتب المعلومات على ثلاثة اقسام احدها الوجود المحض و الثاني العدم
المحض . اما الوجود المحض و هو الوجود الذي لا يمكن ان يكون
معدوماً الى *

The MS does not contain any clue either to the title or to the author
The above title, like those of the preceding MSS, is derived from the contents of the work The title (e g رسالة في مراتب المعلومات) as given in this manuscript (Lib H L No 2630/6) does not seem to be appropriate

The handwriting is identical with that of the rest, the text bearing occasional interlinear explanations in Turkish

Fol 16^b-17^b

VII

رسالة في بيان الروح

Risâlat fî Bayân ar-Rûh

A tract on mysticism, explaining the *Rûh* (روح) and its various manifestations It is full of symbols and metaphors prevalent among the sûfî scholars

Beginning

اعلم ان كل الروح يرتقى الى المقام الذي حدط مدته الى *

The MS does not contain any clue either to the author or title

The handwriting is identical with that of the preceding MSS

There are occasional interlinear explanations in Turkish

Fol 18^a-20^a

VIII

رسالة في بيان روح النبي صلى الله عليه وسلم

Risâlat fî Bayân Rûh An-Nabîy Şallallâh
‘alaihi wa Sallam

A tract on sufism explaining the essence of Ar Rûh (الروح) and the *rûh* (روح) of the Prophet. The language is full of mystical symbols and metaphors.

By one Abdaddaif عبد الصف

Beginning

الحمد لله الذي اوحد التلاميذ كلها بعدد من العلوم فقال
عدد الصف اثنى سمعت من [sic] العلماء من اهل الروح و اعلم ان الله عسى
بجلاله حماله الحج *

Nothing is known about the author

No other copy seems to have been recorded

The handwriting is identical with that of the preceding MSS

Fol 20^b 21^a

IX

رسالة في الموت

Risâlat fî Al-Maut

A short tract narrating the conditions confronting a man before death. It deals mainly with the agonies of death (سكراب الموت).

Beginning

بسم الله الرحمن الرحيم دت سكراب الموت اعلم ان الموت حار فكم [sic]
سنة اساء ا لها الحج *

The present tract seems to be a chapter of some detailed work. The MS does not bear any clue to the original work.

The handwriting is identical with that of the preceding MSS

Fol 21^b-23

X

الاسراء

Al-Asrâr

A tract treating of the secrets and inner beauties of the different prayers according to the mystic conception.

Beginning

الحمد لله رب العالمين قال شيخ [sic] السنيخ [sic] عدد الكرم دن ابراهيم
رحمة الله عليه اما الصلاة فابها عذارة عن واحدية الحق الخ *

Author 'Abdalkarîm bin Ibrâhîm عدد الكرم بن ابراهيم

Nothing is known definitely about this 'Abdalkarîm bin Ibrâhîm He may be the famous 'Abdalkarîm bin Ibrâhîm sibî 'Abdalqâdir al-jîlî (d 832/1428, see Lib Cat, XXVI, 2789/vii), but no such work has been mentioned in the list of his compositions, cf Brock, II, 205-6, and Suppl

The title is derived from the following concluding note (fol 23^a)

تم [sic] كتاب المسمى [sic] اسرار *

The whole work is written very carelessly, the handwriting being identical with that of the previous MSS

Fol 23^a-26^a

XI

رسالة في التصوف

Risâlat fî At-Taşawwuf

A treatise giving a mystic interpretation to the principal parts of Islam

Beginning

الحمد لله رب العالمين و العادة للمتعبين اما بعد فاعلم
ان التصوف هو صوفى [sic] فاذا نظر شيئاً من العالم هو الله الخ *

The author is not known

No other copy seems to have been recorded

The title is derived from the following concluding note (fol 26^a)

تم [sic] كتاب تصوف والله علم *

In the Lib Hand List, No 2630/10, it has been erroneously entitled At-Ta'awwud (الدعوى)

The handwriting is identical with that of the rest

Fol 26^b-32^a

XII

رسالة في مجنون الله

Risâlat fî Majnûn Al-Lâh

A treatise dealing with the virtues and general conditions of those who have made their existence absorbed and lost in the love of God The work is full of mystic symbols and similes

Beginning

الحمد لله المبدى المبدى الى وس المحدث
 العباد بآله اسناد لما فداء الداء و نادى فداء الصفاء و بالعباد فداء الاعمال الى *

The compiler is not known The title is derived from the following concluding note (fol 32^a)

بسم [sic] هذا الكتاب المسمى مكنون الله تعالى *

Written very carelessly the handwriting being identical with that of the preceding MSS

Fol 32^b-39^b

XIII

معراج الجنان

Miftâh Al-Janân

A useful work dealing with some important points of sufism and their various aspects The work lays much stress on the *Tauhid* and *Shari at* It also advocates UNITYISM (وحدة الوجود)

Beginning

الحمد لله مدو القلوب و الصلوة و السلام على محمد فاني العبد
 اما بعد فاعلم انما العاسق ان الله فرض مناعه الدنى صلح
 مؤلاً و فعلاً طاهراً و باطناً الى *

The work consists of the following important *fasl*

Fol 32^b فصل في الذكر و اعلم ان الذكر معراج القلوب الى

Fol 34^a فصل [في] آداب الذكر و السروط و اعلم ان للذكر ادا و سرطا الى

Fol 34^b فصل في اول الواجب فاعلم ان اول الواجب على السالك بوجد

الحالى و تجربته الى *

Fol 35^b فصل في الوجد و اعلم ان الوجد هو نور الى

Fol 36^b فصل في الحقيقة و اعلم ان الحقيقة امر باطن الى

The MS comes to an end with the following passage (fol 39^b)

فعلبك بالصلاة [الصلوات] الخمس مع الجماعة و بعدا منه الذكر

لعل و دما و ان طلب المذكر صرت من المعرفين في الدانى

اللهم ارفنا هذا المعام الى *

The MS does not bear any clue to the author A very careful study of the whole work its language and mode of expression make the impression that it was composed after the eighth century A H

The title has been taken from the following concluding passage (fol 39^b)

تم هذا الكتاب المسمى • فتح الحقائق ...

The work seems to be rare. It has not been mentioned in any catalogue

The handwriting is identical with that of the preceding MSS, with the difference that the present MS has been carefully corrected lately by some anonymous scholar. It also bears occasional marginal notes in Arabic and interlinear explanations in Turkish

For a more correct copy see No 2825/20 below

Neither in Haj Kh nor in Brock

Fol 39^b–41^a

XIV

تحفة الاخوان

Tuhfat Al-Ikhwân

A short work on mysticism treating of *ma'rifat* and other connected points

Beginning

بسم الله الرحمن الرحيم - هذا كان المقصود [sic] العارف الواصل
 ان ليس له مطلوب سواه تعالى في الدنيا و الاخرة *

The author is not known. The MS does not bear any clue to the same

Two works on mysticism entitled Tuhfat al-Ikhwân (viz. Berlin, 1835-36, and Cairo, II, 74) are known to us. But, besides the present work being much shorter, the beginnings also do not agree

It comes to an end with the following passage (fol 41^a)

و عن العبدى صلى الله عليه و سلم عن الله عز و حل انه قال لا اله الا الله
 حصلى فمن دخل حصلى امن من عدائى *

The title is taken from the following concluding note (fol 41^a)

تم هذا كتاب [sic] المسمى تحفة الاخوان *

Written very carelessly. The handwriting is identical with that of the preceding MSS

Fol 41^b-44^b

XV

كتاب معرفة النكاح

Kitâb Ma'rifat An-Nikâh

A tract on mysticism dealing with the knowledge of *Nikah* (marriage) in a mystic way. The author narrates an unauthentic *hadis* to the effect that *Nikah* is of four kinds (i) the *nikah* of soul (الروح) with the body (الجسد) (ii) the *nikah* of the holy book (القرآن) with its meaning (iii) the *nikah* of a woman with a man and (iv) the *nikah* of Abdallah (عبد الله the slave of God) with God (see the beginning quoted below)

Beginning

الحمد لله على كل حال و الصلوة و السلام على سيد المرسلين هذا كتاب
سميته معرفة النكاح قال النبي صلى الله عليه وسلم
سئني ومن زعم في سئني فهو مني و روى ابوهريرة
النكاح على اربعة النكاح الروح مع الجسد و الثاني نكاح القرآن مع معناه
و الثالث نكاح المرأة مع الرجل الرابع نكاح عبد الله مع الله *

The author is not known. No other copy seems to have been recorded.
Not in Haj Kh. The MS ends with the following passage (fol 44^b)

قال الله تعالى دعكم عسلكم دماء الرحمة *

The title is taken from the following concluding note (fol 44^b)

قال الله تعالى دعكم عسلكم دماء الرحمة *

The handwriting is identical with that of the rest

Fol 44^b-60^b

XVI

سلام المومنين الى محمده الله على التحسين

Salâm At-Taufiq Ilâ Mahabbat Allâh
'Alâ At-Tahqiq

A condensed work on *fiqh* dealing briefly with all the important points (مسائل) relating to the subject

Beginning

الحمد لله ب العالمين و اسعد ان لا اله الا الله وحده
وهذا حرر لطيف بن الله تعالى فيما كتب بعلمه و بعلمه و العمل به للخاص

و العام و سميت سلام التوفيق الى محمدا الله على التكتم [و]
اسأل الله الكريم ان يجعل ذلك منه و له و فده الح *

The name of the author does not appear anywhere in the MS However, his reference to 'Abdallâh bin 'Alawî al-Haddâd (d 1132/1719, see Lib Cat , XIII, 948) in the following term (fol 55^b)

و قال سيدنا عبد الله بن علوي الحداد في كتاب الصائح الديني *

suggests, although a remote derivation, that our author flourished in or after the twelfth century A H Further, a careful survey of the contents indicates that he belonged to the Shâfi'i School of Law (cf fol 49^a, 51^a, etc)

The MS comes to an end with the following passage (fol 60^b)

انتهى ما قدر الله جمعه و ارحوته سدكاه ان يعم دعه و يكثر في العلوب
و دعه سدكان ربك رب العرة عما يصعون و سلام على المرسلين
و الحمد لله رب العالمين *

Written in ordinary *Naskh* (the handwriting is identical with that of the rest) with frequent marginal notes and interlinear explanations

Fol 61^a-62^b

XVII

آداب الذكر

Ādâb Ad-Dikr

A tract on *Dikr* and its ways and manners It seems to be a portion of some unknown work A misleading note in the end (fol 62^b) goes to say that it is a chapter from *Bidâyat al-Hidâyah* (see for a copy of which Lib Cat , XXVI, 2792/2) of al-Gazzâlî (d 505/1111, see Lib Cat , XIII, 833), but an exhaustive survey of *Bidâyat al-Hidâyah* proves beyond any doubt that the present tract has no connection with the aforesaid work of al-Gazzâlî

Beginning

بسم الله الرحمن الرحيم - و اما آداب الذكر عشرون [sic] آداباً [sic] خمسة
فدل الذكر الح *

The author is not known

It ends with the following passage (fol 62^b)

وهذا اوف الى كسف القلب و الطريق الى الله تعالى
و دمحص انذات الله في فله و بالله التوفيق و الاعادة تم آداب الذكر
بداية الهداية *

Written very carelessly the handwriting is identical with the rest
The title is taken from the concluding passage (see above)
Fol 63^a is blank

Fol 63^b-66^b

XVIII

رساله في الصلوة

Risâlat fî As Şalât

A tract on *Salat* dealing with the prayers of the different days and times and their peculiarities. The MS seems to be an extract from some other detailed work. A note on the frontispiece and in the end (fol 66^b) goes to say that the present tract is a portion from *Ihya' Ulum ad Din* (see Lib Cat XIII 833) of al Gazzali (d 505/1111) but a survey of *Kitab Asrar As Salat* (كتاب اسرار الصلوة) of al Ihya' (الاحياء) does not verify the statement.

Beginning

الصلوة لدله الجمعة روى عن حماد رضى الله عنه قال قال رسول الله
صلعم انابى حذراندل علنه السلام و قال لى من صلى [مس] املك ركعتين
لدله الجمعة الحج *

The author is not known

Written in ordinary Naskh and very carelessly

Not dated. Probably thirteenth century A H

Fol 67^a-72^a

XIX

رساله في الصلوة

Risâlat fî As-Şalât

A tract on prayers dealing with prayers other than obligatory ones such as al Ishraq (الاسراق) and al Awwabin (الاورابن) etc. The MS opens with الباب السابع عشر في الساعة but except the few opening lines the whole tract is devoted to *as Salat* (prayer). Hence the above title. The MS bears no clue either to the author or to the title.

Beginning

الباب السابع عشر في الساعة اعلم ان الدنيا ساعة و طوبى لمن صدقها
فصل في الاشارة هي كتاب معروضة على بعض
في العبادة
الاعتناء الحج *

The handwriting is identical with that of the preceding MSS

Fol 72^b, 73^a are blank

Fol 73^b, 74^a contain some passages about cock (peacock) (الدیک) Some *Ahâdiş* have been also quoted in this respect

Fol 74^b, 75^a bear notes on *Sûrat al-Fâtihah* in mystic way These passages have been called *At-Tarğîb* also

Fol 74^b and 75^a are in another hand The rest is written very carelessly

Fol 75^b-81^b

XX

مفتاح الجنان

Miftâh Al-Janân

Another copy of *Miftâh al-Janân* For other details see No 2825/XIII above The present MS seems to be more correct than the above-mentioned one

Written in Naskh with occasional diacritical marks

Not dated Probably thirteenth century A H

Fol 82^a-85^a

XXI

رسالة العبودية

Risâlat Al-'Ubûdîyah

A short work on mysticism dealing with the three kinds of the laws, which are to be observed by the devout people of different stages

Beginning

الحمد لله رب العالمين و الصلاة و السلام على رسوله محمد صلعم
و بعد فاعلم . . ان الامور المشروعة عدد اهل السنة و الجماعة ثلاثة [sic ثلاث]
مراتب عبادة و عبودية و عبودية اما العباداة فهي ملازمة للشرعية الح

The work ends with the following passage (fol 85^a)

” فهو ولاء العدد بالكلية عن شعور جميع الموحودات حتى عن
نفسه ايضا بحيث لم يبق نظر الا وحوود الحق سبحانه و تعالى و هذا معنى
ولاء العدد في الله تعالى فافهم “ *

The MS does not bear any clue to the author The title is taken from the following concluding note (fol 85^a)

تمت [sic] والله اعلم بالصواب هذا الكتاب المسمى عبودية [sic] *

The handwriting is identical with that of the preceding MSS

Fol 85^b 86^a

XXII

رساله فی المصوب

Rîsâlat fî At-Tasawwuf

An anonymous tract on mysticism dealing briefly with *Shari'at* (الشریعة) *Tariqat* (الطریقه) and *Haqiqat* (الحقیقه)

Beginning

بسم الله الرحمن الرحيم اعلم ان لهم شریعة و هی ان نعد الله و طریقه
 و هی ان تقصد بالعلم و العمل و الحقیقه بتتبعهما و هی ان تسجد الخ *

The MS neither bears the title nor the author

The handwriting is identical with the rest the underlined words being in red

Fol 86^b is blank

H L No 2607

No 2826

Fol 146 lines 11 to 13 size 8 x 5 6 x 4

Al-Majmû'ah

A copy of a *Majmu'ah* consisting of five works and short tracts on different subjects

Fol 1-32

I

رساله فی مولد النبی

Rîsâlat fî Maulid An-Nabî

A work on the birth of the Prophet consisting of fables and stories relating to it generally prevalent among the common people The work is full of unauthentic stories

By an anonymous author

Beginning

قال العبد رحمه الله عليه لما ولد
 و صاح و صرف راسه على الصخرة و نكز سديدا فاحتمل اولاده و حدوده
 و عدد الاده في تلك الروب سبعون الف الف لانه ولد في كل يوم
 الف ولد الخ *

The MS does not bear any clue to the identity of the above-mentioned *al-Faqîh* (العقيد)

The title is derived from a note on the cover in the same hand which reads as follows

الجزء الاول من مولود النبى صلى الله عليه و آله و سلم و قصه ترويح
حديثه رضى الله عنها معه صلى الله عليه و سلم *

The MS does not contain the second part It ends with the following passage (fol 32^a)

..... فدخل النبى صلى الله عليه و آله و سلم و جلس مع حديثه
وهذا قصه مولود النبى صلى الله عليه و سلم و ترويح [sic] حديثه رضى الله عنها
اللهم صل على محمد و على آل محمد الح *

Many works on *Maulid* have been noticed in Berlin, 9517-9542, but the beginning of the present MS does not agree with any of them

Written in ordinary Naskh, with full diacritical marks, put on very carelessly

Not dated Probably thirteenth century A H

Fol 32^b and 33^a bear miscellaneous notes

Fol 33^b-75^b

II

كتاب المعراج

Kitâb Al-Mi'râj

A work dealing with and describing the details of the Prophet's *Mi'râj* (Journey to the Heaven), the Prophet's 'Journey to Heaven' called also *Isrâ'* (اسراء), which took place in the twelfth year of his sacred mission (البعثة) The work also contains many unauthentic additions and observations

By an anonymous author

Beginning

بسم الله الرحمن الرحيم و به نستعين الحمد لله الذى دور الاولات
و اخرى للملك الذى قدس داته و اطربى الرحمن الذى بكثرة حرائن الرحمة
اسرى و قال الملك الاعلى سبحانه الذى اسرى
بعدة لئلا الح *

The MS does not bear any clue to the author The title has been taken from the following note on the frontispiece

هذا كتاب معراج النبى صلى الله عليه و سلم *

The MS ends with the following passage (fol 75^a b)

من قال سبعين مرة في مدة عمرة نا اطعم نا حنن الطف بي
ولو انني في جميع الاحوال كما تحب و برى انك على كل شي ودبر
فان ملك الموت يشعق [sic يسعق] على فصد وجه من الوالد الى
الولد *

Many works on *Mi'raj* have been noticed in Berlin (2602-2614) but the beginning of the present MS does not agree

A rare work on *Mi'raj* has also been noticed in Lib Cat XV 990

Written in Naskh within red ruled borders with occasional marginal notes and frequent interlinear explanations mostly in Persian

However his reference (fol 26) to Sultan Murad bin Ahmad Khan (e.g. Murad IV 1032-1049/1623-1640 cf. Lane Poole's *Muhammadan Dynasties* pp 190-197) the Ottoman Emperor is deceased suggests that our author did not flourish earlier than the latter part of the eleventh century A.H.

Dated Thursday the 2nd Du l Qa dah 1180/24 1767

The colophon of the scribe runs as follows (fol 75^b)

مب المعراج [sic] الذي صلى الله عليه سلم في التاريخ الذي
يوم الخميس من شهر ذي قعدة [sic] سنة ١١٨٠ هجرية [sic] المذوبة الف و مائه
و ثمانين بعد اضعف عنك الذي فقه محمد بن سرف الذي سطحي
على الله عنهما الخ *

Scribe عنه محمد بن سرف الد س طاري

Fol 76 -89^t

III

رساله في المعراج

Risâlat fî Al-Mi'râj

Another work (shorter than the above) on *Mi'raj*. This work is also like the former full of unauthentic additions and observations

By an anonymous author. The MS does not contain any clue to the author

Beginning

اللهم صل على محمد على اله وصحبه سلم بنا اننا في الدنيا حسنة
في الآخرة حسنة قال حدثنا سماع بن حرب عن سعد بن حنتر عن
ابن عباس قال قال رسول الله صلى الله عليه وآله في سبع الال ليله الاثني
و في روايه ليله السابع العشرون من شهر رجب الخ *

The MS ends with the following passage (fol 89^{a,b})

... فابرل الله هذه آية سدحان الذى اسرى بعدة ليلا من المسجد
الحرام . . . اللهم صل على سددنا محمد و على آله و صحبه . . .
ربنا انك حمد محمد . . . *

The handwriting is identical with that of the preceding MS Dated
Monday, the 6th Du'l Qa'dah, 1180/6-4-1767

The colophon of the scribe reads as follows (fol 89^b)

تمت [sic] هذا المعراج فى يوم الاثنين بتاريخ السادس من شهر دى بعدة
[sic] سنة هجرية [sic] الدوية الف و مائة و ثمانين +

The scribe seems to have copied the present MS for his own use as
appears from the following note on the margin (fol 89^b)

كتب هذا الكتاب و مالكة المجارى بعيه محمد بن شرف الدين شطارى *

No other copy seems to have been recorded

Fol 89^b-94^a

IV

قصة اليهودى و اسلامه

Qiṣṣat Al-Yahûdî wa Islâmihî

A tract containing the story of a Jew and his wife who came straight
from Basrah to al-Madînah to see the Prophet and embrace Islam but
reaching there after the death of the Prophet, were overwhelmed with
grief and died subsequently one after another

No authority has been quoted in the text

By an anonymous author

Beginning

بسم الله الرحمن الرحيم - فيل انه كان فى البصرة رجل يهودى ذو مال كثير
.. و كان عادته يقرأ التوراة فى كل حين . . . فلما كان ذات يوم ذهب
يقرأ التوراة فرأى ود طهر فى ورفه اسم محمد صلى الله عليه و سلم الح *

End

.... " بعد ذلك فامب فاطمة رضى الله عنها مع البسوة فسلتها
و كعبتها . . . و دعوها فى المدينة . . و الله اعلم بالصواب " *

The MS neither bears the title nor contains any clue to the compiler

The handwriting is identical with that of the preceding MS Not
dated Apparently twelfth century A H

Fol 94^a contains some extracts in Persian Fol 94^b is blank

Fol 95^b-144^a

V

دقائق الحقائق فى مواظ الحقائق

Daqa'iq Al-Haqâ'iq fı Mawâ'iz Al-Khalâ'iq

A rare copy of a work on ethics dealing with the life after death describing in detail all aspects of the world beyond

Beginning

الحمد لله رب العالمين و الصلوة و السلام
فى الخبر ان الله تعالى خلق شجرة و لها اربعة اعصاب *
اما بعد بعد حاء

Besides the introduction in which the author deals with the creation of *an Nur al Muhammadî* (النور المحمدى e g Light of the Prophet) the work is divided into the following chapters (ابواب)

Fol 97 باب فى خلق آدم عليه السلام عن ابن عباس رضى الله عنهما
انه قال خلق الله آدم من اقليم الدنيا *

Fol 98^b باب فى ذكر الملكة ثم اعلم ان الله خلق الملكة الكرام الاربعة *

Fol 99^b باب فى ذكر خلق الموت فى الخبر لما خلق الله تعالى
الموت *

Fol 101^a اب فى ذكر ملك الموت و فى كيفية قصص الارواح و ذكر فى كتاب
السطرى *

Fol 104^a باب فى ذكر حواء الروح لملك الموت فى الخبر ان ملك الموت
اذا اراد قص الروح *

Fol 105^b باب فى ذكر السطان كيف يعنى عدد الموصى
انه يعنى السطان الى الموصى *

Fol 107^b باب فى ذكر الداء بعد الموت فى الخبر اذا فار روح العبد *

Fol 108 اب فى ذكر الارض و الخبر قال ابي بن مالك ان الارض
بناى كل يوم *

Fol 109^b باب فى ذكر داء الروح و فى الخبر عن عاصه
كتب قاعدة مربعة *

Fol 111 باب فى ذكر المصيبة على الموتى فى الخبر ان من اُصيب
بمصيبة *

Fol 112^b اب فى ذكر الصبر على الموت روى انه قال اول ما
كتب العلم *

- Fol 113^a باب في ذكر حروج الروح من البدن و في العنبر ادا وقع العدد
في الدرع الحج *
- Fol 117^a باب في ذكر ملك يدخل في القبر قبل منكرو وكبر عن عدد الله
بن سالم انه قال سالت عن اول ملك يدخل في القبر
على الميت الحج *
- Fol 118^a باب في جواب منكرو وكبر فعلى العنبر ادا وضع الميت في القبر الحج
- Fol 119^a باب في ذكر الكرام الكاتبين روى ان كل انسان معه ملكان الحج
- Fol 120^a باب في ذكر الروح بعد الخروج من حسده ياتي الى فبرة ومدرله الحج
قال النبي صلى الله عليه و سلم ادا خرج الروح من بدن
ابن آدم الحج *
- Fol 122^b باب في ذكر الصور و الدعث و الحشر اعلم ان اسرافيل
صاحب القرن الحج *
- Fol 123^b باب في ذكر الصور عن ابى هريرة رضى الله عنه انه قال
ان الله تعالى خلق الصور الحج *
- Fol 124^a باب من ذكر نعم الصور للفرع ثم ينعج بصفة الفرع فيبلغ فرعه
اهل السموات و الارضين الحج *
- Fol 126^a باب في ذكر فناء الاشياء ثم يامر الله تعالى ملك الموت ان يعنى
النكار الحج *
- Fol 127^a باب في ذكر معشر الخلائق و في العنبر ادا اراد الله تعالى
ان يعشر الخلائق الحج *
- Fol 128^a باب في صفة الدراق و لها جناحان تطير بهما ما بين السماء
و الارض الحج *
- Fol 129^a باب في ذكر بصفة الصور و الدعث ثم يقول الله تعالى يا اسرافيل
قم و انعج الحج *
- Fol 132^b باب في ذكر بشور الخلائق و يقال ان الخلائق ادا سُروا من
القنور الحج *
- Fol 134^b باب في سمر الخلائق الى المعسر كقوله تعالى يوم يحسر المتقين
الى الرحمن وهدا الحج *
- Fol 135^a باب في ذكر يوم القيمة فعلى العنبر ادا كان يوم القيمة جمع الله
الاولين الحج *
- Fol 137^a باب في ذكر الجنان قال وهب رضى الله عنه ان الله تعالى
خلق الجنة الحج *

Fol 137^b باب في ذكر ابواب الجنان قال ابن عباس رضى الله عنه للجنان
ثمانية ابواب من الذهب الحج *

Fol 141^a باب في ذكر الحور فعلى الحور
واحدة الحور الحج *

Fol 142^b باب في ذكر اهل الجنة فعلى الجنان من وراء الصراط صغارى
فيها استعار الحج *

Author The main body of the MS does not bear any clue to the author
However the scribe in his following concluding note (fol 144)

بسم [sic] الكتاب دعوى الله المسمى بدعوى الجنان في مواضع
الجنان تصدق السمع الامام فخر الدين الرازي حمة الله عليه في يوم الخميس
الحج *

ascribes its authorship to the celebrated dogmatic scholar al Imam
Fakhraddin Abu Abdallah Muhammad bin Umar bin al Khatib ar Razi
(d 606/1209 see Lib Cat X 517 for comprehensive bibliography see Brock Suppl I 921)
Though the present work has not been included in the list of ar Razi's
works given in Haj Kh or Brock in absence of any internal evidence
to the contrary the scribe's statement regarding its authorship may be
accepted

Written in ordinary Naskh (very carelessly) with occasional marginal
notes and frequent interlinear explanations the abwab (ابواب) being in red

Dated Thursday the 29th Du l Hijjah 1180/28 5 1767

The colophon of the scribe runs as follows (fol 144)

بسم [sic] الكتاب دعوى الله في يوم الخميس
تاريخ ناسخ و عشرين من شهر ربيع الثاني سنة ثمان مائة و الف و مائة من هجرة
[sic] النبوة بعد الفجر الحضر عنه محمد بن سرف الدين
شاطرى *

Scribe عنه محمد بن سرف الدين شطارى

Neither in Haj Kh nor in Brock

Fol 144^b-146^b bear miscellaneous extracts in Arabic and Persian
prose and poetry

H.L. No. 2933

No. 2827

Fol 172, lines 34, size 8" x 6", 7" x 5"

Al-Majmû'ah

A very valuable copy of a Majmû'ah, consisting of two works on different subjects by one and the same author

Fol 1-82^b

I

الدررى المصنئة شرح الدرر البهية

Ad-Darârî Al-Mudî'ah Sharh Ad-Durar Al-Bahîyah

A valuable copy of an authorized commentary by Muḥammad bin 'Alī ash-Shaukânî (d 1250/1835 cf Taqwīm al-Âm تقويم العام) on his own work on jurisprudence entitled *Ad-Durar Al-Bahîyah* (الدرر البهية)

Beginning

احمد من امرنا بالتعنه فى الدين و اشكر من ارشدنا الى اتناع سنن
المرسلين . . . و بعد فادى لما جمع المختصر الذى سميته الدرر البهية
. سالتى جماعة من اهل الانتقاد و العزم الداد
ان احلى عليهم عروس ذلك المختصر . . . و سميت هذا الشرح
الدرارى المصنئة شرح الدرر البهية *

Some account of the author's life is given in Lib Cat, VII, 330 It may be added here that the present author, Muḥammad bin 'Alī bin Muḥammad bin 'Abdallāh ash-Shaukânî الشوكانى who is the most learned authority of the later ages, was born on the 28th Du'l Qa'dah, 1173/2-7-1760, at Hujrat Shaukân (هجرة شوكان) in Yemen He studied in San'â', the capital and metropolis of the country He made his mark very soon While studying in San'â', he began to teach pupils, compose treatises and give decisions on matters relating to Law After completing his study, he forsook the Zādî doctrines and became a strict *Salafî* (سلفى) in theology as appears from his booklet *At-Tuhaf fî Madâhib as-Salaf* (التحف فى مداهب السلف, see Sarkis, 1160) As regards fiqh, he discarded *Taqlîd* (تقليد) as he says clearly in his short work *Al-Qawl Al-Mufîd fî Adillat Al-Ijtihād wa At-Taqlîd* (القول المفيد فى ادلة الاجتهاد والتقليد, see Brock, Suppl, II, 819) In short, he was Mujaḥid-i-Mutlaq (مجتهد مطلق) in Islamic Law and its principles (فى الامول والعروغ) He wrote many works, of which

24 have been enumerated in Brock Suppl II 818 9 For further particulars of his life and works see his autobiography in Al Badr At-Tali II 214-225 Ithaf an Nubala 409-412 Nail al Autar (in the beginning of Vol I Bulaq 1297 by Husain bin Muhsin as Sub i) Sarkis 1160 see also Brock loc cit

For other copies see Asafiyah II 1162-4 The work has been printed in Delhi 1289 with an interlinear Urdu translation by Nawwab Siddiq Hasan Khan (d 30th Jumada II 1307/20 2 1890 see Brock Suppl II 859)

The work also has been versified by Muhammad bin Ali bin Salih al Imrani as San'ani (d 1264/1848) cf Brock loc cit

Written in cursive Naskh very correctly

Dated Tuesday the 7th Rabi I 1244/18 9 1828 (Ta'qimul Am بعوم العام) (during the lifetime of the author) The colophon of the scribe (who prefers to omit his name in the present MS but mentions the same in the following MS) reads thus (82^b)

انہی نسخ ما اردناہ طہر نوم الدنا اليوم السابع من العسر
الاولی فی السہر الاول من العسر الاخری فی السعہ الرابعہ من العسر الخامسہ
من المانہ الدانہ بعد الالف النانی من الہجرۃ النبویہ کتبہ القعد
القعد عمر اللہ *

The scribe in the following note on the cover

نَسَر من لہ الامر انداد زبر ہذا الزبر فی اليوم الخامس من العسر
النانی فی السہر التاسع من العام الدال فی العشر الخامس من العر الدال
عسر من الہجرۃ المصطوبہ واللہ یعن علی الدما *

gives 15 Ramadan 1243/1 4 1828 as the date of the beginning of the transcription of the present MS

The cover and the last folio contain several autographs and notes of the scholars who studied from this copy The dates range between 1245 and 1262 A H

In one of these notes which reads thus (on cover)

کل انداد العراۃ علی سدسی الدر شیع الاسلام المؤلف حفظہ اللہ فی سہر
حماد احر سنہ ۱۲۴۷ *

a certain scholar whose name could not be traced says that he began to study the present MS from the author in Jumada II 1247/1840

A fly leaf in the beginning also bears some notes and autographs in addition to the full contents of the work

Fol 83 contains some useful extracts

Fol 84-172^a

II

تكملة الداكرين عدة الحصن الحصين

Tuḥfat Ad-Dâkirîn bi 'Uddat Al-Ḥiṣn Al-Ḥaṣîn

A valuable copy of a commentary upon 'Uddat al-Ḥiṣn al-Ḥaṣîn (عدة الحصن الحصين, an authorized abridgement of *al-Ḥiṣn al-Ḥaṣîn* of Haj Kh, III, 72-73, and Lib Cat, XXIV, 2726-2734) of Shamsaddîn ab'ul Khair Muḥammad bin Muḥammad al-Jazarî al-Qurashî ad-Dimashqî ash-Shirâzî (d 833/1429, see Lib Cat, XV, 1015/2)

By ash-Shaukânî, the author of the preceding work, see No 2827/1 above

Beginning

بسم الله الرحمن الرحيم . الحمد لله الذي جعل ذكراً عدة للمتعبين
 و بعد فلما كان كتاب عدة الحصن الحصين .. من اكبر
 الكتب نفعا النح *

The work has been printed in Cairo 1350 A H (cf Brock, Suppl, II, 277-78)

Written in the same hand as the previous MS very correctly Dated Friday, the 14th Sha'bân, 1246/1831 (that is, during the lifetime of the author, whose death took place in 1250/1834)

The colophon of the scribe reads as follows (fol 172^b)

و كان انتفى ما حرر في يوم الجمعة وفي الصبح منه
 شهر شعبان من شهر سنة و اربعين و مائتين و الف
 الكفقر عدد الله بن احمد بن محمد ان طي *

Scribe عدد الله بن احمد بن محمد ان طي

The scribe in the following note on the cover

كان ابتداء ربه هذا الرب في يوم السبت هو اليوم الخامس من العشر
 الثالث في الشهر الثاني من العشرة النائدة في السنة الرابعة من العشر الخامس
 من القرن الثالث في الف الف الهجرة النبوية *

says that he began the transcription of the present MS on Saturday, the 25th Du'l Hijjah [في الشهر الثاني من العشرة النائية^٩], 1244 A H

In another note in the same hand, on the margin of fol 172^a, which reads thus

بلغ قراءة على سدي الوالد . العلامة . السبح احمد بن محمد
 ان حفظه الله تعالى ... في ليلة الخميس رابع يوم من رمضان سنة ١٢٤٦
 عدد الله بن احمد ان طي *

the scribe says that he completed the study of the present MS from his father on the night of Thursday the 4th Ramadan 1246/1831 A D
 No 6528

The following note in the same hand on the cover

عَلِمْتُ مِنَ الْأُمِّ النَّبِيِّ هِيَ بَحْطُ الْمَوْلَى
 حَبْ وَلِ مَا لَعَطَهُ
 هَذِهِ النُّسخة هِيَ الْأُمُّ الْمَسْجُودَةُ *

goes to say that the present MS was transcribed from the original of the author

The cover bears also signatures and notes of other scholars who studied the present MS

There are also some verses in the praise of the present work by one Yahya bin Muhammad al Ahfās

Fol 172^b contains miscellaneous notes and extracts

H L No 2935

No 2828

Fol 40 lines 21 to 20 size 8" x 6" 7 x 4

Al-Majmû'ah

A majmu'ah consisting of five works and treatises on different subjects by different authors

Fol 1-22

I

القول الحلي في ترجمه الشيخ يعقوب الدين بن سميح الحلي

Al-Qaul Al-jalī fī Tarjumat Ash-Shaikh Taqīaddīn
 Ibn Taimīyah al-Hanbalī

A good and correct copy of *Al Qaul Al jalī* a biography of Shaikh al Islam Ibn Taimiyah al Harrani al Hanbali (d 728/1328 see Lib Cat XXVI No 2805 (v) p 143 and Vol VII 462)

By Ash Shaikh Muhammad Saffiaddin al Hanafi al Bukhari الشيخ محمد سفي الدين النعاني scholar of the twelfth century A.H. who originally belonged to Bukhara and later on settled in Nabulus (Palestine) Sarkis 537 gives 1200/1785 86 as the date of his death But the following note on the cover of the MS is in the same hand He remembered Hadis extensively and names of those who narrated the Hadis (في رجال) to the extent that men were astonished He also collected many books

القول الجلى فى ترجمة . . . الكفلى لمولعه السبع الامام
 محمد صلى الدين البخارى الاثرى السلى الكفى رحمه الله توفى
 فى مدينة نلس سنة ١١٩٩ . . . *

indicates that he died in 1199/1784-85 Brock , Suppl , II, 119, puts his death in 727/1327, which seems to be quite incorrect For some particulars of his life see Sarkis, loc cit He fell victim of plague and died in 1199 A H

Beginning

الحمد لله و الصلوة و السلام على رسول الله و بعد وهذا جزء لطيف
 فى ترجمة شيخ الاسلام *

The work has been printed repeatedly in Bûlâq and Cairo, 1298, 1329 A H , cf Sarkis, loc cit , and Brock , loc cit

Fol. 22^a-23^a contain a *Taqriz* (comment) upon the present work by Muḥammad at-Tâfillâtî, the *mufti* of the Ḥanafites in Jerusalem and one of the contemporaries of the author The comment is dated 12 Muḥarram 1187/5-4-1773, and is transcribed from his original (من خطه نقل) His death took place at Jerusalem in Du'l Qa'dah, 1191/Dec 1777 For full particulars of his life and works see Silk ad-Durar, IV, 102-108

Written in scholarly Naskh Not dated Apparently beginning of the thirteenth century A H (see No 2828/2, 3, below

Fol 23^b-26^b

II

رسالة فى اثبات صفات الله تعالى

Risâlat fî Iṣbât Sifât Allâh Ta'âlâ

A short but useful tract on theology describing fully the views of Ḥanafî scholars and theologians about the attributes of God (صفات البارئ) The author says that the Ḥanafî scholars generally hold the same view on the point as *Ḥanâbilah*, that is, they also accept the expressions ' hands ' (يد), ' face ' (وجه), sitting (الاستواء), etc , attributed to God simply as they stand, without any attempt at explanation

Beginning

الحمد لله الذى لئس كمثله شئ و هو السميع العلم اما بعد
 وهذا جزء لطيف فى بيان مذهب السلف و الخلف من علمائنا فى اثبات
 الصفات لله تعالى كالد و الوجه و العين و الاعمال مع اعتقاد التنزيه و بعب
 التشبيه كما هو مذهب السادة الحنابلة . . . فافول فال الامام الاعظم
 . . . فى الفقه الاكبر و له تعالى يد و وجه و نفس . . . *

The MS does not bear any clue either to the author or the title. The latest authority quoted is Mulla Ali al Qari al Harami (d 1014/1605 see Lib Cat VII 237 XXV 2784/1). Hence we may presume that our author must have flourished in or after the eleventh century A H.

End

و قوله في شرح السمائل وهو مذهب السلف و جمهور الخلف
الى نائسده الى الكنعنة و المتكدين و الصائله ر جمع من الاشاعرة و هذا ما
يسر جمعة من كلام علمائنا و الحمد لله معصم الكادس
و على اله و صحته اجمعين *

The handwriting is identical with that of the preceding MS. Dated towards the end of Rajab 1186/October 1772.

The colophon of the scribe reads thus (fol 26)

بسم على بن كندبا احمد بن عبد العلى النعمنى من خط مؤلفها
في اواخر رجب القرد من عام سب و ثمانس سنة ١١٨٦ هجرى *

But the above statement is contradicted by the following colophon in the same hand (fol 37^b see 2828/3 below)

و قد تم بسود هذه الرسائل على يد القدر لرحمه ربه العلى حس
الشطى الحنبلى سنة ١٢٢٨ *

Though the former statement is quite clear it may be inferred from this contradiction that 1186 A H might have been the date of composition and Ahmad bin Abdalgani at Tamimi (a scholar of the twelfth century A H cf Brock II 331 and Suppl) might have been the author of the MS No 2828/2 above and some misunderstanding on the part of the scribe (حسن السطى الحنبلى) might have been the cause of this apparent contradiction.

The scribe of these treatises Hasan ash Shatt'al Hanbali was a reputed Hanbali scholar of the thirteenth century A H. Born in 1205/1790 his death took place on 14th Jumadī II 1274/1858. For details of his life and works see As Subuh al Wabilah fol 46^b-47. Al Alam I 236 and Sarkis 1125.

Fol 26 ~ 36^b

III

رساله في الاعتقاد

Risalat fî Al-I'tiqâd

A very useful work on theology dealing mainly with the attributes of God whether an attempt should be made at their explanation or not?

The author is strongly of the opinion that they should be accepted as they stand, avoiding any doubt of *Tahyîf* (تكيف, e g assumption of qualities and qualifications) or *Tamsîl* (تمثيل, e g representing by an image). The present work originally narrates the proceeding of the three assemblies of discussion (المجالس الثلاثة), which were held in Egypt in the beginning of Rajab, 705/January, 1306, and the questions were put to the author by his Egyptian contemporaries regarding his faith.

By al-Imâm Ibn Taimîyah al-Harrânî (d 728/1328, see No 2828/1 above)

Beginning

الحمد لله رب العالمين .. اما بعد بعد سئلت عمر مرة ان اكتب
ما حصرني ذكره مما جرى في المجالس الثلاثة العود للماطرة في امر
الاعتقاد الخ

The MS neither bears the author's name nor the title. But the internal evidence of the work leaves no doubt as to its authorship. The proceedings of the three assemblies, as narrated by the author in the present MS, agree fully with those stated by Ibn Hajar al-'Asqalânî (d 852/1449, see Lib Cat, V, 1, 159) in his biographical sketch of Ibn Taimîyah (cf Ad-Du'at al-Kâminah, 1, 145-146).

Not dated. Apparently beginning of the thirteenth century A H, the handwriting being identical with that of the preceding MSS (see No 2828/4 below).

Fol 36^b-37^b

IV

وصية

Wasîyah

A short *Wasîyah*, treating of some theological points such as attributes of God (صفات الباري) and the sayings of God (كلام الله). The author supports Ibn Taimîyah (d 728/1328, see No 2828/1 above) and defends his views on the points.

By 'Alî bin Muhammad bin Muhammad bin Waddâh بن محمد بن وصاح

Beginning

هذه وصية مباركة اوصى بها العدد العبر الى الله على بن
محمد بن محمد بن وصاح بعنه و احواله الدين سألوه
بسم الله الرحمن الرحيم .. و بعد فمذهب السلف هو ما اعتقده علماء
الحنابلة الثقات الخ *

Nothing is known about the above mentioned Alī bin Muḥammad. The latest authority quoted is at Taftazānī (d 791/1389 see Lib Cat X. 500). Hence we may presume that the present author flourished not earlier than eighth century A.H.

Written in Nāṣiḥ Dated 1228/1814 The colophon of the scribe reads thus (fol 37^b see also No 2828/2 above)

قد تم بسوّد هذة الرسائل على يد العنبر لرحمة ربه العلى حسى
السطى الحنبلى سنة ١٢٢٨ *

Scribe حسن السطى الحنبلى

Fol 37^b-40

٦

قصيدة الباعى فى الرد على السبكى

Qasīdat Al-Yâfi'î fī Ar-Radd 'Alâ As-Subkī

A *Qasīdah* in refutation of a *Qasīdah* of al Imām Taqīaddīn as Subkī (d 756/1355 see Lib Cat XIII 907) which runs as follows (fol 37^b)

إن الروافض قوم لاخلق لهم من أهل الناس فى علم و أكدته

و أن الظاهر لم يظف خلافة داع إلى الرضا عال فى نعصه

و لا نى بدمه رد عنه فى معصه الد و استعفاء امره

لكنه خلط الحق المفسى بما سوره كدرا فى صغو مسره

in which he criticizes Ibn Tūmīyah (d 728/1328) of his certain views (see No 2828/1 above) (cf Tabrīqat ash Shāfi'iyah of Tajaddīn as Subkī VI 160)

The present *Qasīdah* defending Ibn Tūmīyah and refuting as Subkī opens thus (fol 37^b)

الحمد لله حمدا استرد به وصل الاله و أبى ما امب به

و استعفى به فى كل معصه نانى فما حاب عدد يستعفى به

بعد فاسمع كلا ما قد دعوته فاصى العصاة بعى الدن و ابده

بغال ذكر بما رآه الامام على حرب الروافض دا عد مشدده

اعنى انى بدمه الذى شهد الحبر بعصه فصول الناس الله

The MS in the following passage (fol 37^b)

قصيدة الامام الياقنى عفى الله عنه على الشيخ الامام السبكى *

goes to indicate that one al-Yâfi'i is the author of the present *Qasidah*. However, we were fortunate to find out this *Qasidah* completely quoted in *Jilâ' al-'Ainain fî muhâlamat al-Ahmadain* (pp 13-16) of Khairaddîn al-Âlûsî (d 1317/1899, Brock, Suppl, II, 787)

The full name of the compositor of the present *Qasidah*, as stated by al-Âlûsî, loc cit, is Ash-Shaikh Muhammad bin ash-Shaikh Jamâladdîn al-Yâfi'i ash-Shâfi'i al-Yamanî الشيخ محمد بن الشيخ جمال الدين الياقنى الشافعى اليمنى. Books of reference, available here, do not provide us with any account of the author. However, a perusal of the text indicates that our author was a contemporary of as-Subkî (d 756/1355). Hence we may presume that he was a shâfi'i scholar of Yemen who flourished in the middle of the eighth century A H.

The whole *Qasidah* has been quoted verbatim in *Jilâ' al-'Ainain*, loc cit.

Written in Naskh. Not dated. Apparently thirteenth century A H, the handwriting being identical with that of the preceding MSS.

H.L. No. 2934

No. 2829

Fol 72, lines 21, size 8" x 4", 6" x 4"

Al-Majmû'ah

The present majmû'ah consists of two works on different subjects by different authors.

Fol 1-34^a

I

حلية اهل الكمال ناجوبة اسئلة الجلال

Hilyat Ahl Al-kamâl bi Ajwibat As'ilat al-jalâl

A good and correct copy of a useful work on philology, consisting of elucidation and reply to the seven important questions on the genesis of alphabets and other connected points, put by Jalâladdîn as-Suyûtî (d 911/1505, see Lib Cat, XXV, 2773/1), challenging his contemporaries. A treatise

containing the questions of as Suyutī referred to above has been mentioned in Brock Suppl 11 194/2631 They have also been quoted verbatim by the present author (cf fol 1^b 2* see also Wien 210 and *Khulasat al Asar* I 80)

By Abu Bakr bin Isma'īl bin Shihabaddīn ash Shanawani إسماعيل بن أبي بكر بن إسماعيل
بن شهاب الدين الشنواني

Beginning

الحمد لله الذي شرف الإنسان بالحنكا و علمه ما لم يكن يعلم من حروف
الهجاء اما بعد فعول العدد المعجز الى مولاه ابوبكر بن
إسماعيل الشنواني قد سألني من كتب على أحاده عن الأسئله
المسورة المنسوبة للعلامة السنوطي الكلال لما نصه ما قولكم رضى
الله تعالى عنكم في قول الكلال السنوطي
فاسعده نال رغبته له ما سمع به الكاظم و سمعته حله اهل الكمال ناحونه
اسئله الكلال *

The main work after introduction opens thus (fol 2^b)

فاعول اما السؤال الاول و هو ما هذة الاسماء الف بابا الى آخرها
و ما مسماتها و هل هي اسماء احداث او اسماء اعلام الخ *
فكوانه ان الف بابا اسماء احداث لمعاني مسماتها الخ *

The author Abu Bakr ash Shanawani was born at Shanawan a small place in the vicinity of al mamū fiyah (cf Yaqut s Mu jam al Buldan IV 672) Egypt He belonged to a very respectable and reputed family of saints and scholars His great grandfather (العدد الاعلى) was a cousin (ابن عم) of the famous saint Sayyidī Alī Wafā ash Sharif al Wafā at Tunisi (d 801/1398 99 see Lawāqih al Anwar 11 pp 20-60) His grandfather Shihabaddīn ash Shanawani was also a famous saint of his age Al Muhibbī (*Khulasah* 1 79) calls him *al Qufū ar Rabbānī* (القطب الرباني) Born and bred in such atmosphere our author made his mark very soon He was acknowledged the greatest grammarian (امام النحاة) of his age His pupil and nephew Ahmad al Khafajī calls him Sibwāh of his time (منيرة زمانه) Cf Raihanat al Alihba (autobiography at the end) see also *Khulasat al Asar* I 332 He studied under Ahmad bin al Qasim al Abbādī (see Lib Cat XXVII) and Muhammad al Khafajī (d 1011/1602 3 see *Khulasat al Asar* IV 76) A great number of prominent scholars completed their studies under him the most prominent among them being his nephew (ابن اخيه) Shihabaddīn Ahmad bin Muhammad al Khafajī (d 12 Ramadan 1069/23 5 1659 see Lib Cat XII 794) Shihabaddīn Ahmad bin Muhammad bin Alī al Gunaimī (d 1044/1634 see Lib Cat XIII 941) and a host of others He composed many works most of which are commentaries on

standard works of grammar Only seven of them have been mentioned in Brock, II, 285, and Suppl His death took place on Sunday, the 3rd Du l Hıjjah, 1019/1611 For other details of his life and works see *Khulâsat al-Asar*, I, 79-81 For other copies see Cairo, VI, 135, Wien, 210

It may be noted here with interest that the king of *Maralush* Manlâ'y Aḥmad al-Mansûr (986-1012/1578-1603), on receiving a copy of the present work, sent a handsome prize to the author, and that the present work was scarce in Egypt in twelfth century (cf *Khulâsah*, loc cit, Vol I, p 80)

Written in scholarly Naskḥ Not dated Probably twelfth century A H Not in Haj *Kh*

Fol 34^a is blank

Fol 35-72^a

II

نعت الدواعى و الهمم على طلب العلوم و الحكم

Ba's Ad-Dawâ'î wa al-Himam 'alâ Talab al-'Ulûm
wa al-Ḥikam

A rare copy of a work on ethics, dealing with the knowledge its beauties, mode of teaching and learning and other connected points

Beginning

الحمد لله الذى جعل طلب العلم فريضة على كافة المسلمين . . .
و بعد فانى لما رايت هم اكثر الناس عن طلب العلم و تعلمه فى عاية الاعراض
... رايت ان اجمع شيئا مما ورد فى فضيلة العلم و سمعته
نعت الدواعى و الهمم على طلب العلوم و الحكم اله *

The work is divided into the following chapters

- | | |
|---------------------|--|
| Fol 36 ^a | المقدمة فى بعض ما قيل فى للعلم من التعاريف |
| Fol 36 ^a | الباب الاول فى فضيلة العلم و تعلمه و تعليمه و فيه فصول اله |
| Fol 45 ^b | الباب الثانى فى العلماء و فيه فصول اله |
| Fol 51 ^b | الباب الثالث فى بيان العلم المحمود و المذموم و بيان فرص العيش
و الكفاية منه اله * |
| Fol 53 ^a | الباب الرابع فى الحكمة و فيه فصول اله |
| Fol 56 ^b | الباب الخامس فى الحكماء و فيه فصول اله |
| Fol 58 ^a | الحاتمة فى الموعظة الحسنة و هى مشتملة على فصول اله |

The MS ends with the following (fol 72^a)

لا حارس احفظ من الصمت ولا عاب افوت من الموت * شعـ *
و لم ا كالانام للمرء واعطا و لا كصروف الدهر للمرء هادعا

و احسن فان المرء لا يد مدد و انك مكرى بما كذب ساعدا
و هذا احرم ما ادنا جمعه من كذاب نعب الدواعى ر الهمم على طلب العلوم
و الحكم فسنال الله تعالى ان يوفىنا اليه *

Author Nuraddin Ali bin Ibrahim bin Abi Bakr al Maqsi ad Dimyati
World's of reference
available here do not provide us with any account of the author

Not dated

The handwriting is identical with that of the preceding MS

The work seems to be rare No other copy seems to have been recorded

Neither in Haj Kh nor in Brock

H L No 2936

No 2830

Fol 30 lines 13 to 25 size 7 × 4 6 × 4

Al-Majmû'ah

A copy of a majmû'ah consisting of three treatises on ethics and prayers

Fol 1-20^b

I

سنان الحكماء ر سرائع العلماء

Bustân Al-Hukamâ' wa Sharâ'î' Al-'Ulamâ'

A work on ethics consisting of moral precepts derived from the sayings of the saints and philosophers

By an anonymous author

Beginning

بسم الله الرحمن الرحيم و به تعينى و به تعينى ينددى نعم الله نكس
كذاب سنان الحكماء و سرائع العلماء قال من ادرك نفسه مدرله العاقل ادله الله
الناس بمدله الكاغل قال كذبة العرف الى الناس اليه *

Each saying is preceded either by the word *قَالَ* or *قِيلَ*, written distinctively in red

The name of the author or compiler does not appear anywhere in the MS

No other copy seems to have been recorded

Written in ordinary Naskh

Not dated Probably twelfth century A H.

The cover bears the signature of some previous owner of the MS, dated 1170 A H

Fol 21^a-25^a

II

رسالة في التصوف

Risâlat fî Al-Taṣawwuf

An anonymous and incomplete copy of a short work on mysticism
It opens abruptly thus

وَأَبَى وَ قَدْ سَلِمَ قِيَامِي بِمَمْلَكَتِي وَ ابِ مَمْلَكَتِي وَلَا تَنَارَعْنِي فِي
رَبِّيْتِي .. . إِيهَا الْعَدَدُ إِمَّا يَكْفِيكَ ابْنِي أَكْفِيكَ شُكْرُكَ إِمَّا يَوْحَى لِي
سَوَاقِ عَوَايِدِي فَيْلِكَ إِيهَا الْعَدَدُ مَتَى أَحْرَحْتِكَ إِلَيْكَ الْح *

The work mainly consists of the short addresses from God, beginning with *إِيهَا الْعَدَدُ* (fol 21^a-24^a) The remaining portion (fol 24^a-25^a) contains a prayer, beginning as follows (fol 24^a)

اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ آلِ مُحَمَّدٍ . . .
اللَّهُمَّ اجْعَلْنَا مِنَ الْمُسْتَسْلِمِينَ إِلَيْكَ الْح *

By an anonymous author

No other copy seems to have been recorded

The handwriting is identical with that of the preceding MS

Fol 25^b-26^b

III

قصيدة استعفار

Qaṣîdat Istigfâr

A versified *Istigfâr* (prayer for pardon of sins), beginning as follows (fol 25^b)

هَذِهِ قَصِيدَةُ اسْتِعْفَارٍ لِلشَّيْخِ الصَّالِحِ الدَّاسِكِ
الْمُقَدَّسِي رَحِمَهُ اللَّهُ *

Beginning

الحمد لله رب العالمين و الصلوة و السلام على محمد و آله و اصحابه اجمعين
قال الامام الشيخ محمد بن ابي بكر بن وسم الجوزية رحمه الله فصل في الموارنة
بين ذوق السماع و ذوق الصلوة و العران و بيان ان احد الدوفين مباحين للآخر من
كل وجه . . . فاعلم انه لا ريب ان الصلوة و العران مرة عن المجدين الح *

No copy seems to have been recorded But, according to Brock ,
Suppl , II, 127, it has been printed at Amritsar, 1897, with a work entitled
Al-Hikmat Al-Bâlgah fî Khutab Ash-Shuhûr wa As-Sauah

Not dated A very modern copy but a valuable book Written in
ordinary Naskh

The scribe is not known

Not in Haj Kh

Fol 33^{a,b} is blank

Fol 34-76^a

II

كتاب الصعاء الصغير

Kitâb Ad-Du'afâ' Aş-Şağîr

A copy of al-Imâm Abû 'Abdallâh Muḥammad bin Isma'îl al-Bukḥârî's
(d 256/870, see Lib Cat , V, 1, 129) work, *Kitâb Ad-Du'afâ' As-Sagîr*, for a
copy of which see Lib Cat , XII, 690.

Beginning

احدرو الشيخ ابو على الحسن بن احمد الحداد المقرئ الح *

Written in fair Nasta'liq Not dated Apparently a very modern
copy For editions see Brock , Suppl , I, 264

H.L. No. 2619

No. 2832

Fol 144, lines 14 to 23, size 8" × 5"; 4½" × 3"

Al-Majmû'ah

A valuable copy of a *Majmû'ah* consisting of five works on different
subjects by different authors

Beginning

الحمد لله رب العالمين و الصلوة و السلام على محمد و آله و اصحابه اجمعين
 قال الامام الشيخ محمد بن ابي بكر بن فتم الجوزية رحمه الله فصل في الموارث
 بين ذوق السماع و ذوق الصلوة و العران و بيان ان احد الدومين مدين للآخر من
 كل وجه فاعلم انه لا ريب ان الصلوة و العران مرة عن المجنح الحج *

No copy seems to have been recorded But, according to Brock ,
 Suppl , II, 127, it has been printed at Amritsar, 1897, with a work entitled
Al-Hikmat Al-Bâlgah fî Khutub Ash-Shuhûr wa As-Sauah

Not dated A very modern copy but a valuable book Written in
 ordinary Naskh

The scribe is not known

Not in Haj Kh.

Fol 33^{a,b} is blank

Fol 34-76^a

II

كتاب الصعاء الصغير

Kitâb Ad-Du'afâ' Aş-Şağîr

A copy of al-Imâm Abû 'Abdallâh Muḥammad bin Isma'îl al-Bukhârî's
 (d 256/870, see Lib Cat , V, 1, 129) work, *Kitâb Ad-Du'afâ' As-Sagîr*, for a
 copy of which see Lib Cat., XII, 690.

Beginning

احدنا الشيخ ابو على الحسن بن احمد الكداد المقرئ *

Written in fair Nasta'liq Not dated Apparently a very modern
 copy For editions see Brock , Suppl , 1, 264

H.L. No. 2619

No. 2832

Fol 144, lines 14 to 23, size 8" × 5"; 4½" × 3"

Al-Majmû'ah

A valuable copy of a *Majmû'ah* consisting of five works on different
 subjects by different authors.

Fol 1^b-37

I

السواعه

Ash-Si'âfiyah

A valuable and considerably old copy of Ibn al Hajib's (d 646/1248 see Lib Cat XXVI 2788/1) famous work on etymology *Ash-Si'âfiyah*. For other copies of and commentaries upon the same see Lib Cat XX 2078-2088. For editions and numerous commentaries and glosses see Brock Suppl 1 535-37.

Beginning

الحمد لله رب العالمين
بعد بعد الشمس منى منى لا نعى
مكالفة ان الحق الحق *

Slightly damaged and water stained. Repaired recently. Written in good Nasta'liq the opening three folios being full of marginal notes and interlinear explanations.

Dated 970 A H /1562 63. The colophon of the scribe reads as follows (fol 37)

تم الكتاب من الملك الوهاب بعد احمر عباد الله حصن سحبتان
بمدادى عمر الله لهما
فى سنة ستين و سعمائة *

Scribe حصن سحبتان

Fol 1^a 37^b contain miscellaneous extracts

Fol 38 -77

II

نزهة الطرف فى علم الصرف

Nuzhat At-Tarf fî 'Ilm As-Ṣarf

A considerably old (but defective in the beginning) copy of a valuable work on etymology opening abruptly as follows (fol 38)

ر فعل فعل مدل راب تواف و فعل فعل مدل ارج نأج و فعل فعل مدل
أسل نأسل فعدة امدله للذاني و ادبها الحق *

By Abu l Fadl Ahmad bin Muhammad bin Ahmad bin Ibrahim al Maidani an Na'asuri احمد بن محمد بن احمد بن ابراهيم

الميداني النيسابوري (d 15 Ramadân, 518/27-10-1124, see Lib Cat , XX, 1976, see also Brock , 1, 289, and Suppl)

The MS neither bears the title nor the author's name. However, after a careful survey of the work and the catalogues of other libraries, we have been able to ascertain that the present MS is *Nuzhat at-Tarf* of al-Maidânî. The contents of the work given in Haj Kh , VI, 327, fully agree with the present MS. The first and second chapters and a portion of the third are missing. Some folios after fol 42 are also wanting.

The MS comes to an end with the following passage (fol 77^a)

وبعد الخمسة لاند لكل فعل مفعلا ذكر أو لم تذكر سواء كان الفعل متعديا أو لازما فإن كان متعديا راد آخر وهو الذي حل الفعل به قال المص رحمه الله تم الكتاب بحمد الله تعالى و حوله . . . »

For other copies see Escorial (Derenbourg), 196, Brock , Suppl , 1, 507. The work has been printed with *al-Unmûdaj* of az-Zamakhsharî (d 538/1143) and *al-I'râb 'an Qawâ'id al-I'râb* of Ibn Hishâm (d 761/1360) at al-Jawâ'ib Press, Stambul, A H 1298, see Sarkîs, 1825, cf also Brock , loc cit , where the date is given 1299 A H instead of 1298 A H.

Worm-eaten, water-stained and damaged. Written in clear Naskh, with occasional marginal notes. Not dated. Probably tenth century A H.

Fol 77^b is blank. Fol 78^a bears miscellaneous extracts.

Fol 78^b-94^b

III

تلخيص المعاج

Talkhîṣ al-Miftâḥ

An abridgement of *Miftâḥ al-Hisâb* (معناج الحساب, cf Lib Cat , XXII, 2418) or *Miftâḥ al-Hussâb fî 'Ilm al-Hisâb* (cf Berlin, 5992, Brock , II, 211, and Suppl) of Giyâsaddîn Jamshîd bin Maḥmûd al-Kâshî (d in or after 830/1426, see Lib Cat , loc cit) by the author al-Kâshî himself.

Beginning

الحمد لله رب الواحد العزدي القديم الصمد الذي آلاءه غير محدودة و نعماءه غير محصورة اما بعد فان احوج خلق الله الى عفرانه حمسدي بن مسعود بن محمود الطيب الكشاني الملقب بعمات لما فرغ عن تحرير كتاب [sic] المسمى بمعناج الحساب فانتخبت منه هذا المختصر و سمته تلخيص المعناج و جعلته مستملا على بلنين وصلا الفصل الاول في صور الاعداد و مراتبها الح *

Thus abridgement is divided into the following 30 *fasl*

- Fol 78^b الفصل الأول في صور الأعداد و مرادها
- Fol 79 الفصل الثاني في النصف [٢ النصف] و هو طلب منلى
العدد الخ *
- Fol 79^b الفصل الثالث في النصف
- Fol 80^a الفصل الرابع في الجمع
- Fol 80^b الفصل الخامس في الفرق
- Fol 81^a الفصل السادس [٢ السادس] في الضرب
- Fol 83 الفصل السابع في القسمة
- Fol 84^b الفصل الثامن في الحدز
- Fol 8٥^b الفصل التاسع في الموارس
- Fol 86 الفصل العاشر في تعريف الكسور و كيفية
- Fol 86^b الفصل الحادي عشر في معرفة البداخل
- Fol 87 الفصل الثاني عشر في النجس
- Fol 87 الفصل الثالث عشر في الربع
- Fol 87 الفصل الرابع عشر في احد الكسور المتعلقة من معزج واحد
- Fol 88^a الفصل الخامس [عشر] في بصعيف الكسور
- Fol 88^a الفصل السادس عشر في نصف الكسور
- Fol 8٥ الفصل السابع عشر في جمع الكسور
- Fol 88^b الفصل الثامن [عشر] في فرق الكسور
- Fol 88^b الفصل [الثامن] عشر في ضرب الكسور
- Fol 89 الفصل العشرون في قسمة الكسور
- Fol 89 الفصل الحادي و عشر [العشر] و في استخراج حذر
بجنس الصالح *
- Fol 89^b الفصل الثاني والعشرون في التجزئ من معزج الى معزج
- Fol 89^b الفصل الثالث والعشرون في مساحة السطوح المعنونة التي
يحيط بها خطوط متعقبة *
- Fol 90^a الفصل الرابع والعشرون في مساحة الدائرة و قطعها
- Fol 90^b الفصل الخامس والعشرون في مساحة السطوح من المسندرة الخ
- Fol 90^b الفصل السادس والعشرون فيها الاسطوانة و هي جسم الخ

Fol 91^a الفصل السابع و العشرون فيما يتوقف عليه الشروع في مسائل الست الحنوية *

Fol 93^a الفصل الثامن و العشرون في ذكر المسائل الست الحنوية وكيفية العمل *

Fol 93^b الفصل التاسع و العشرون في الخطائين

Fol 94^a الفصل الثلاثون في بعض القواعد الحسابية يحتاج اليه المحاسب

For copies of the original see Lib Cat loc cit For copies of the present abridgement see Ind Off, 757, and Brock, Suppl, II, 295 Haj Kh, VI, 12, mentions of some commentaries upon the abridgement, but does not enumerate them For an incomplete copy of a commentary upon the same see No 2832/4 below

Worm-eaten, water-stained and slightly damaged

Written in scholarly Naskh, with frequent marginal notes Dated Jumâdâ, II 1020/Aug, 1611

The scribe's note reads thus (fol 94^b)

في شهر حمادى الثانى [الثانية] سنة ١٠٢٠ *

Fol 94^b-98^a

IV

شرح تلخيص المعناح

Sharh Talkhîs Al-Miftâh

A rare (but unfortunately incomplete) copy of an anonymous commentary upon the preceding work

By an anonymous author

Beginning

الحمد لله رب العالمين وصلى الله على محمد وآله المطهرين ول المص
الحمد لله الواحد الفرد وبها راعه الاستدلال لانه لعلم من الواحد و احويه ان هذا
الكتاب في علم الحساب القديم اما بعد .. فان احوح
حلو الله حميد بن مسعود بن محمود الطندب الكشاني يقول لما فرغ
عن تحرير كتاب [sic] المسمى بمفتاح الحساب ويتخذ منه هذا
المختصر الفصل الاول في صورة الاعداد و مرادها اعلم ان المراد
الاعداد ثلث احاد و عشرات و مآب و اما الالوف فانه ايضا احاد للالوف *

The MS consists only of the first three chapters and the beginning of the fourth of the commentary ending abruptly thus (fol 98^a)

العصل الرابع في الجمع ر هو زيادة عدد على عدد احرفاں كل المرند
و المرند عليه معساونى هو الصعيف و الاول و مما ذكره هم ان الصعيف *

The MS does not bear any clue to the commentator

No other copy seems to have been recorded Neither in Haj Kh nor in Brock

The handwriting is identical with that of the preceding MS

Not dated Apparently eleventh century A H

Fol 98^b contains miscellaneous extracts Fol 99^a is blank

Fol 99^b-145^b

١

حاسد على الكشاف

Hâshiyat 'Alâ Al-Kashshâf

A gloss on *Al Kashshâf* of az Zamaḡḡharî (d 9 12 538/14 6 1144 for details about the work and the author see Lib Cat XVIII n 1339-1359) extending only to the ayah ان الله لا يدعى ان يصرب مثلا ما يعرفه (Surat al Baqrah [II] 4) The present gloss deals only with the difficult passages of *al Kashshâf*

By an anonymous author

Beginning

بسم الله الرحمن الرحيم رب سر و دم بحذر الحمد لله الذي في الاعد
الجمع فعل من المعروف اى المنلو و هو الكلام المدلول على النبى صلى الله تعالى
عليه و سلم المكتوب فى المصاحف المدلول بالاولاء فيكون بالصحة حاددا كما هو
راى المعبر له فذلك رصعه المصنف بما هو من صغاب المحدث الى *

It ends abruptly with the following passage (fol 144^b)

فلب اذا دعيت ايمانك ذلك على الاطلاق بمعنى ادما لتسبب من شانه
و انه لا يصف بها كما فى الامثلة التى ذكرتم لم يتبع الى باوئل
و اما بدونه لا اقل فلا بد من الباوئل كما اذا قيل لم تلد ذكرا و ليس بعض
و لا واحدة يوم اللالى قوله *

The MS does not bear any clue either to the title or to the author However a thorough examination of the contents (and afterwards a comparison with the text) led us to the conclusion that the present work is a gloss on *al Kashshâf* But its authorship could not be traced No other

copy seems to have been recorded For numerous commentaries and glosses upon *al-Kashshâf* see Haj Kh, V, 179-198, Brock, I, 290, and Suppl

Worm-eaten, water-stained and badly damaged Repaired recently
Written in cursive Naskh Not dated Probably tenth century A H

The last folio bears seal and signature of one previous owner of the MS, named Muhammad bin 'Alî bin Muhammad bin 'Abdallâh commonly called ad-Darûbî The original note reads thus

من حملة كتب كاد من ممتلك العقبر الى الله محمد بن عالى بن
محمد بن عد الله المستعمر بالدروبي *

There is also a signature of one Shamsaddin Muhammad al-Mâzandarânî, a previous owner of the MS

Fol 145 is blank

H.L. No. 2616

No. 2833

Fol 43, lines 19 to 24, size 7" x 6", 6" x 4"

Al-Majmû'ah

A copy of a *Majmû'ah* consisting of six short works on fiqh and other subjects by different authors

Fol 1-12^a

I

مسائل فى الفقه

Masâ'il fî al-Fiqh

A collection of questions and answers, relating to miscellaneous points of fiqh

The MS opens with a fâ'idah, giving the names of various *Mujaddidîn* (regenerators of Islam), who performed their mission in different periods

The work proper begins thus (fol 1^b)

مسئلة انسان يصلى على سكاذه فلما احرم بالصلاة و اراد السجود نظر على موضع سجوده من السجادة نجاسة فاحد طرف السكاذه و سجد على موضع طاهرها صحت صلاته ام لا و الصواب من الكواب انه ان اخذ الطرف الطاهر من السجادة وعطاه النجاسة و سجد صحت صلاته و ان اخذ الخ *

The compiler is not known The MS bears neither title nor the author's name The cover is blank

Worm eaten and water stained Repaired recently

Written in ordinary Naskh Not dated Probably twelfth century
A H

Fol 12^b-13^a

II

العقده

Al-'Aqīdah

A copy of an *Aqīdah* ascribed to Abū bin Abī Tālib (35-40/656-661) the Fourth Caliph

Beginning

هذه العقده للامام على بن ابي طالب رضى الله عنه وكرم وجهه
بسم الله الرحمن الرحيم بحسب سلك ابنها المكلف ان يعلم ان الله عز وجل
لا من سى ولا فى سى ولا على سى الى *

The work does not seem to be authentic because it contains expressions of a latter period which cannot be supposed to have been known in the early days of Hijrah

Water stained and badly damaged

The handwriting is identical with that of the preceding MS

Fol 13 -25^a

III

الورق فى العرص

Al-Waraqât fī Al-Furūd

A very useful condensed work on *Furud* explaining the different kinds of *Farḍ* (obligatory injunctions) their importance and other details relating to them The work includes nearly all kinds of *frud* either relating to theological doctrines or to the everyday practices of life

Beginning

بسم الله الرحمن الرحيم الحمد لله رب العالمين اعلموا ايها الاحوان
اعزكم الله تعالى لطاعته ان الله تعالى فرض على عباده المكلفين مواضع
حرمهم على طلبها وحرمهم من عباده وحدهم من تركها الى *

The title is derived from the following note in the beginning (fol 13^a)

هذه الورقات الداعية في العروض الكامنة تصدق .. الح :

The word الورقات again occurs in the introduction thus (fol 13^b)

” .. ودامهم الله تعالى عن ذلك بهذه الآية التي صدرت بها
هذه الورقات “ *

A similar note occurs in the end also (see end quoted below)

The name of the author appears in the opening note as follows (fol 13^a)

” .. تصدق الشيخ العالم جمال الدين ابي محمد عند الله
بن الشيخ العالم العامل ولي الله ابي الصفا محب الدين بن حائل بن العرج
بن سعيد القدسي الدمشقي الشافعي بربيل الكرم الشريف المكي “ *

Books of reference do not provide us with any account of the author
The MS also does not bear any clue to the period in which he flourished

The works do not seem to have been mentioned in any catalogue
It ends as follows (fol 25^a)

” اما طالب العلم فبراد رضا الرحمن و اما صاحب الدنيا فتماضي
في الطعنان رواة الديعة مختصرا عن النبي صلى الله عليه وسلم ودعوى الله
من الطعنان و الكرمات و الحمد لله رب العالمين و صلى الله على سددنا و مولانا
محمد و على آله و صحبه اجمعين و سلم تسليما كثيرا دائما الى يوم الدين
تمت الورقات الداعية بعون الله و حسن توفيقه “ *

Slightly worm-eaten and damaged

Written in ordinary Naskh Not dated Probably twelfth century

A H The handwriting is identical with that of the preceding MSS

Fol 25^b-29^a

IV

كتاب ما لا بد منه في مذهب الامام الشافعي

**Kitâb Mâ Lâ Budd Minhu fî Madhab
Al-Imâm Ash-Shâfi'î**

A short useful work on fiqh, according to the Shâfi'î School of Law
Beginning

بسم الله الرحمن الرحيم - و به نستعين قال الشيخ الامام حجة الاسلام ..
ابو حامد محمد بن محمد العراقي اعلم ان كل مسلم عاقل يجب عليه
في كل يوم و ليلة اربع مائة و اربعون قرآناً الح *

The work has been ascribed to Abu Hamid Muḥammad bin Muḥammad al Gazzālī (d 505/1111 see Lib Cat XIII 833) But it has not been included among his composition in books of reference available here The work also does not seem to have been mentioned in any catalogue However in absence of any evidence to the contrary we may accept the said al Gazzālī as its author

The work ends as follows (fol 29)

الرابع العسرون الأسعدهاد للموف قبل حلوله الخامس العسرون لا ينسى
امور الآخرة م ذلك فكمّل بعون الله *

No other copy seems to have been recorded

Not dated Probably twelfth century A H the handwriting being identical with that of the preceding MSS

Neither in Haj Kh nor in Brock

The concluding portion of fol 29 contains some extracts from *Ad Durrat al Falḥīrah fī Kashf Utum al Ālḥīrah* (for which see Brock 1 421 and Suppl) of the same al Gazzālī

Fol 29^b-39^b

V

اللؤلؤة المنقاة

Al Lu'lu'at Al-Munqât

A collection of 40 *Aḥadīs* on *Adḥkar* The work opens with a *Muqaddimah* and ends with a *Khatimah*

Beginning

الحمد لله الذي هداانا للتوحيد و جعلنا مسامحين
اربعون حديثا يستعمل على اثار سبعه الغيا للممدون
و جعلنا لها مقدمه و حاشيه لترواد خلاوة في فلوب الطالبين و سمعنا
اللؤلؤة المنقاة *

The name of the compiler does not appear anywhere in the MS The work also does not seem to have been recorded

It ends with the following passage (fol 39^b)

قال رابست النبي صلى الله عليه وسلم في المنام فقلت ادع الله
ان لا يمدد قلبي فقال قل كل يوم اربعين مرة يا حي يا قيوم لا اله الا انت
و هذا آخر اللؤلؤة المنقاة على النعمان و الكمال و الحمد لله *

No other copy could be traced

Not dated Probably twelfth century A H , the handwriting being identical with that of the preceding MSS

Neither in Haj Kh nor in Brock

Fol 39^b-41^a

VI

مسائل و اجوبتها

Masâ'il wa Ajwibatuhâ

A short work containing questions and answers, relating to miscellaneous points of *Fiqh*

Beginning

الحمد لله رب العالمين اما بعد فبده اسأله وردت على سددنا و مولانا
ابى محمد عدد الله بن سالم المعروف بالصبرى تعمده الله برحمته
من بعض طلعة العلم القاظمين تتدر حدة . . صورتنا ما فولكم رضى الله
عنكم فى امارة دعاب الى كفو وى تزويجنا الح *

No details are known about the author whose full name is Abû Muhammad 'Abdallâh bin Sâlim al-Basrî al-Makkî المكى ابو محمد عدد الله بن سالم البصرى المصرى. However, it appears from the present MS and Brock, Suppl, II, 521, that our author originally belonged to Basra. Later on he settled in Mecca and died there in 1135/1723, see also Berlin, 249, 8470

The present questions and answers were arranged in book-form by one of the pupils of the author 'Abdallâh bin Musâfir commonly called Sadqah, as appears from the following colophon (fol 41^a)

انتم احبونا شديدا المرحوم المدرور السبح عدد الله بن سالم البصرى
تعمده الله برحمته و كتبه تلميذه الكعبر عدد الله بن مسافر المدعو
صدقه عمر الله له و لوالديه *

No other copy seems to have been recorded

The present MS was transcribed from an autograph of the compiler as appears from the following (fol 41^a)

و قال كاتبه من حظه يعلى و صلى الله على سددنا الح *

Written in ordinary Naskh Not dated Probably twelfth century A H
Not in Brock

Fol 41^b-43^a contain some prayers and directions for their recitation

H L No 2926

No 2834

Fol 101 lines 14 size 9 × 6½ 7 × 4

Al-Majmū'ah

A copy of a majmū'ah consisting of three works on biography

Fol 1-54^a

I

مولد فاطمة

Maulid Fâtimah

A work treating of life of Fâtimah (d 11/632) the daughter of the Prophet her life and other legends connected with it The MS consists mainly of legendary tales having no historical validity

By an anonymous author

Beginning

الحمد لله الذي انار الظلمة بسراج نور فاطمة الزهراء سيدة نساء العالمين
و الهديا معرفة اولادها
العدة بعض ما حصل به فاطمة الزهراء بنت حام العنبر
اشرع و اقول و تلكه النسخة و العاقل احذر السمع ابو جعفر الطوسي في كتاب
مصباح الانوار الخ *

The MS ends with the following passage (fol 53^b)

و شاحرت معه الى المدينة فاقام بها في حذونه عشرين سنين
و اقامت مع امة المؤمنين بعدة خمسة و ستمين يوما و هذا آخر ما انفعنا
و احبنا انراة من حديث مولد سيدتنا و مولانا الخ *

Written carelessly in ordinary Naskh

Dated 5th Jumadā II 1262/31 5 1846

The colophon of the scribe reads as follows (fol 54)

بسم و كمل المولد الشريف المبارك بهار النور الخامس من شهر جمادى
الباقي [sic] الثانية [sic] سنة الثانية [sic] و السنين بعد العائدين و الالف من الهجرة
على يد القدر عدد الله بن علي بن محمد بن محمد بن علي بن محمد
و لوالده *

Scribe عدد الله بن علي بن محمد بن محمد

Fol 54^b-78^b

II

رسالة في وفاة اولاد مسلم بن عقيل بن ابي طالب

Risâlat fî Wafât Aulâd Muslim bin 'Aqîl
bin Abî Tâlib

A work narrating the story of the children of Muslim bin 'Aqîl bin Abî Tâlib (beheaded, 8-12-60/8-9-680), and the lamentable details of their death. The MS is full of legendary and insignificant details, which have no historical value.

By an anonymous author

Beginning

بسم الله الرحمن الرحيم - و عن ابي محمد قال لما قتل الحسين^ع بن علي و اعدى الملعين و حرق السطان الى مخيم الحسين
... و اعد من السبي الطاهر و المطهر اولاد مسلم بن عقيل^ع من الفرع و الخوف هاربن علي وحبهما الح *

The MS ends with the following passage (fol 78)

و على مثل هذين العلامين العريدين . فليسك الباكون و اياهما
فليدب العادبون حب عرته الاحران و تناعب عنه المحن و الاشجان
فطم فيهما الح *

The handwriting is identical with that of the preceding MS

Dated 13th Jumâdâ, II, 1262/8-6-1846

The colophon of the scribe reads thus (fol 78^b)

قد تم و كمل الوفاة [sic] دعون الله و حسن توفيقه باليوم الثالث
عشر من شهر جمادى الثاني [sic] سنة [sic] الثانية و الستين بعد المائتين و الالف
بقلم العقير الى عذره العلى عبد الله بن على ... *

Scribe عبد الله بن على

Fol 79-101

III

رسالة في وفاة النبي يحيى

Risâlat fî Wafât An-Nabîy Yahyâ

A work treating of the death of Prophet Yahyâ (John the Baptist, see Dictionary of Islam, 694), the son of Zakarîyâ' (see Dictionary of Islam,

698 9) and his life The MS mainly consists of legendary tales relating to the life of the Prophet referred to above The work also tries to show resemblance between the same Prophet and al Imam Husayn bin Ali (killed 10th Muharram 61/10 10 680)

By an anonymous author

Beginning

هذه وفاة النبي بحكى من ركبنا علمنا على نبينا اصل الصلوة والسلام
 روى فيما تقدم في انه سعد بن عبد الله الاشعري لما قُصَّ [sic] على
 كونا مصنفه الحسن والى الهى ازرمى ولدا بعينه عنى واحمل محله
 منى محل الحسن الخ *

The MS comes to an end with the following (fol 101)

أ بحكى بنى الله والسنط سدى حداشا عروسا فى العرا تقدم
 احكما ان سفا فى حدانى فان لكم سانا من الله نكرم

بعد صلوة الله بعسى محمدا و عتره بعداد مائة حسم

Not dated Apparently thirteenth century A H the handwriting being identical with that of the preceding MSS

The MS bears seals of the library of Nawwab Wilayat Ali Khan of Patna City A note on the cover by some previous owner of the MS indicates that it was purchased in an Najaf al Ashraf in Rajab 1287 A H

H L No 2925

No 2835

Fol 101 lines 17 size 9 x 5 6 x 4

Al-Majmū'ah

A valuable and a rare copy of a majmu ah consisting of six treatises on horsemanship (الفرسة) veterinary art and other connected points All those treatises in this majmu ah are valuable exhaustive and bearing practical utility

Fol 1-35^a

I

العراصة في علم السياسة

Al-Firâsat fî 'Ilm as-Siyâsah

The first part of a series of short treatises on horsemanship, veterinary art and other aspects relating to horse

Author The MS has been ascribed to one al-'Abbâsî on the cover and frequently in the text also (fol 3^b, 7^b, 8^a, 10^a, 11^a, 13^b, 14^a, 14^b, 13^a, etc) But, unfortunately, reference books available here do not provide us with any account of him

A reference to az-Zamakhsharî (fol 15^a, d 538/1144) suggests that our author did not flourish earlier than the sixth century A H The MS further suggests (cf cover and the introduction) curiously enough that the contents of the present MS have been transmitted from the Prophet Sulaimân bin Dâ'ûd (Solomon, the son of David, see Dictionary of Islam, 600-605) Some pieces have also been ascribed to the Prophet Muhammad (peace be on him) and 'Alî bin Abî Tâlib (35-40/656-661), the fourth Caliph

Beginning

روى عن ابى طالب عن سددنا رسول الله صلى الله عليه وسلم
انه قال لما اراد الله ان يخلق الفرس قال للريح الجدوب انى اريد ان اخلق
منك خلعا اجعله عرا للولاء و مدلة للاعداء .

The MS opens with a detailed *muqaddimah* (fol 1-16^a), dealing with the creation of horse, its feeding, breeding, the mode of riding it and other details, which, in the opinion of the author, are gist of the art of horsemanship (see fol 15^a)

Besides the *muqaddimah*, this first part is divided into 17 *bunûd* (chapters—a list of which has been given on fol 17^b) as follows

- | | | |
|---------------------|-----|--|
| Fol 18 ^a | I | البند [الاول] وصفته وهو بند الصرع وصفته ان
تأخذ حذلاً تكون عربى اصعب من الح * |
| Fol 18 ^a | II | البند الثانى وهو بند التاليف لاستدراج الحبل وكيفية
العمل به وهو لاجل العرس العاقل الح * |
| Fol 18 ^b | III | البند [الثالث] وهو بند التحسين وهو بند عظيم
لاجل العرس الذى يكون منكسراً من اللحم الح * |

- Fol 19 IV البند الرابع و هو بند الحكمة بفتح القرس الذى لا يعقل
السرّح ولا يعقل الركوب الخ *
- Fol 19^b V البند الخامس و هو بند التصريف و كيفية العمل به
المقصود بهذا البند حسن تصرف الفارس
للقرس الخ *
- Fol 19^b VI البند السادس و هو بند اللولية الذى يلزم به الفارس
القرس على الدرهم الخ *
- Fol 20^a VII البند السابع و هو بند المعاسة الذى معّاس به المعلم
جمع العنزل الخ *
- Fol 20^b VIII البند الثامن و هو بند المؤنسة الذى يؤانس به المعلم
العنزل الخواهل الخ *
- Fol 21^a IX البند التاسع و هو بند المعدة تاحد دوالس [sic] اللعاب
الذى على رفة ذلب القرس الخ *
- Fol 21^b X البند العاشر و هو بند الدوس بصلح لندانه الفارس
س يعلمه اذا اردت ذلك الخ *
- Fol 23^a XI البند الحادى عشر و هو بند الركوب و هو لاخل لعب
الرمح ورمى الساب الخ *
- Fol 24^b XII البند الثانى عشر بند العزل اذا كان الفارس ملئس
[sic] و احصم الحصوم الخ *
- Fol 25^a XIII البند الثالث عشر و هو بند الكر و القرو فى دال مفعلة
نود بفتح الباء الفارس الخ *
- Fol 26^b XIV البند الرابع عشر و هو بند السف و هذا البند حرم من
احراء الكر و القرو الخ *
- Fol 28 XV البند الخامس عشر و هو بند حيلة اليوم و هو بند
عصبت الخ *
- Fol 31^b XVI البند السادس عشر و هو بند الرمل و هو اعظم البند
البند السابع عشر و هو بند اللعب بالرمح على الخواهل
بغير لعاب الخ *

No other copy seems to have been recorded
Neither in Haj Kh nor in Brock

Fol 35^a-59^b

II

كتاب السياسة في علم العراسة

Kitâb As-Siyâsat fî 'Ilm al-Firâsah

The second part of the series dealing with the ways and means to control the (الحرون) horse (اصلاح و تربيت)

By the author of the preceding work (cf fol 45^b, 46^b)

Beginning

الحمد لله رب العالمين . و بعد هذا الجزء الثاني من كتاب العروسيه في علاج الحرونات من الحيل و اصلاح ذلك على احسن الوحوه و افرها الح *

It is divided into 21 *bunûd* (a complete list of which has been given in the introduction, fol 36^a) as follows

- | | | |
|---------------------|------|--|
| Fol 36 ^b | I | البند الاول في حرون المسمار و هو الذي لا يعود بالحديد الح * |
| Fol 38 ^a | II | البند الثاني من الجزء الثاني و هو بند الحرون الوقاف و هو الذي اذا دكسته وقف و لم ينقل خطوة واحدة الح * |
| Fol 38 ^b | III | البند الثالث من الجزء الثاني و هو بند الحرون الغرار و هو الذي اذا حرن يعثر الح * |
| Fol 39 ^b | IV | البند الرابع من الجزء الثاني في حرون السباح و هو الذي اذا ركنه صاحبه الح * |
| Fol 40 ^b | V | البند الخامس و هو بند حرون الباب و هو الذي اذا حرن لا يخرج من الباب الح * |
| Fol 41 ^a | VI | البند السادس في الحرونات و هو بند الحرون المدوكس و هو الذي اذا حرن يصاحبه يحط راسه بين يديه الح * |
| Fol 42 ^a | VII | البند السابع بند الحرون الذي يُؤخر عن العناسي رحمه الله قال قال رسول الله صلى الله عليه وسلم ان الحرون كالرجل الحديث ان اكرمته حدث الح * |
| Fol 44 ^a | VIII | البند الثامن و هو بند الحرون المرافق و هو الذي اذا رافق الحيل لم يعد يعارهم الح * |

- Fol 45^b IX البند التاسع و هو بند الحرون السَّحَّاح و المصوب
و هو الذي ان اب ركنه و حرف عله فانه مصوب
و صار بسحاحة الح *
- Fol 47^b X البند العاسر و هو بند الحرون الصَّدَّاد و هو الذي اذا
دكسب عله الحبل و راءها لم يقابلهم الح *
- Fol 48^b XI البند العاشي عسرو هو بند الحرون الرَّدَّاد و هو الذي
اذا الكثره فعيل بك مثل الدوامه كالمصروع الح *
- Fol 50 XII البند الثاني عسرو هو بند الحرون الامطلى و هو الذي
اذا وطعنه لا يحرج من الامطلى بل يحسن منه
و يبقى بذور مثل الطاحي الح *
- Fol 51^a XIII البند السابع [sic] الثالث عسرو هو بند حرون القماس
و هو الذي اذا تحيل بالقماس يفر من صاحبه الح *
- Fol 52^b XIV البند الرابع عسرو هو بند الحرون الفاطح و هو الذي
ينقطع بك في الطريق عن الرقبى و اذا حرن
ما يحرج الح *
- Fol 54^a XV البند الخامس عسرو هو بند الحرون التَّوام و هو
الذي اذا دكسه و لحسب عله بالهر و الدكس فنام
[sic] من وقته الح *
- Fol 56 XVI البند السادس عسرو هو بند الحرون العاسق و هو
الذي اذا راي الحبل لم يد ان يحرج منهم
ولو وطعنه الح *
- Fol 56^b XVII البند السابع عسرو هو بند الحرون المطوع و هو الذي
اذا ذكره صاحبه و حرن به يبقى مسي به حطرس
و يقف الح *
- Fol 57^b XVIII البند الثامن عسرو هو بند الحرون الحطى و هو الذي
اذا عبر الحيط او قرب منه يرمى بسفنه الى الحيط
و يلصق به الح *
- Fol 57^b XIX البند التاسع عسرو من الجزء الثاني في الحروب
و هو بند البكس و هذا الحرن يحصل للفرس من
سَّامه أو معاه الح *

Fol 58^b XX لند العشرون من الجزء الثاني في الحرويات و هو
 بدد حرون الشاب و هو الذي اذا حرس و دكست
 عليه شب و رفع يديه و وقف على رحيله الحج *

Fol 59^a XXI اللند الحادي و العشرون من الجزء الثاني في
 الحرويات و هو بدد حرون اللطى و هو الذي اذا
 حرس لطي بين الحيل و كلما دكسته عن رين الحيل
 و ان كان بعيدا عنهم الحج *

No other copy seems to have been recorded
 Neither in Haj Kh nor in Brock

Fol 60^a-67^b

III

الجزء الثالث من الكتاب في علم العروسية

Al-juz' As-Şâlis min Al-kitâb fî 'Ilm al-Furûsiyah

The full title of the work runs thus الجزء الثالث من الكتاب في علم العروسية
 It contains the third part of the series treating of the various beauties and defects of the horse, its colour,
 and other peculiarities which make it either useful or harmful

By the same al-'Abbâsî

Beginning

الحمد لله رب العالمين و بعد فهذا الجزء الثالث يستمل
 على معاني اوصاف الخيل و الواهب و مكاسدها و ما يمدح مدبها و ما يدم
 فال صاحب الحديد و هو العداسى رحمه الله عاده
 دلعدا اذ وجد الحج *

Besides the introduction which deals with the different kinds of the
 horse and their colours (fol 60^b-62^b), the following chapters deserve special
 mention

Fol 62^b باب ما يحمى من حوافر الحيل و ما يدم
 Fol 63^b باب في ذكر الممارك من الحيل الحناد
 Fol 64^b باب في ذكر الارسل من الحيل يعود بالله منهم
 قال العداسى رحمه الله اعلم ان الارسل هو القليل البركة الذي لا حتر فيه الحج *

No other copy seems to have been recorded
 Neither in Haj Kh nor in Brock

Fol 65^a-85^b

IV

الحجز الرابع من الكتاب في علم القروسه

Al juz' Ar-Râbî' min Al-kitâb fî 'Ilm Al-Furûsiyah

The full title of the work is الحجز الرابع من الكتاب في علم القروسه واسدحراج
 الحجل العربى و النود السليمانيه It consists of the fourth part of the series
 dealing mainly with the veterinary art relating to the diseases of horse and
 their treatment

By the same author

Beginning

الحمد لله رب العالمين و بعد فهذا الحجز الرابع سدمل على اذنه
 فاعه للعلل العربيه الحجل و قد جمع ذلك في كتابه
 و عشرين بعدا و نه دم الكلام الى *

Besides the introduction which contains full contents of the work it is
 divided into the following 28 *bunûd*

- | | | |
|---------------------|-----|--|
| Fol 69 ^a | I | اعلم ان السرطانات الحاديه في علل الحجل سبع
حنوس تذكرها في هذا البند الأول في معالجه
اربعة منها الى * |
| Fol 70 | II | البند الثاني في معالجه اربعة حنوس من السرطانات
وهم [81c] حنوس المغلوط وحنس المظلم الى * |
| Fol 70 ^b | III | البند الثالث [81c] الثالث في القروس الذي على
القرس و كيف يعرج به و كيفية درانه ناحه
المرمم العطرى الى * |
| Fol 71 ^a | IV | البند الرابع من الكتاب في معالجه الحرد
ناحه من سخم الماعر الى * |
| Fol 72 | V | البند الخامس دواء حنل للنفخ
سناذر به و ثمره في النار الى * |
| Fol 73 | VI | البند السادس في المومة التي تطلع على القرس
قال العباسي داني ذلك على الحجل ع
السرب على لعب أو طرد الى * |
| Fol 73 ^b | VII | البند السابع في معالجه العمر و ثمره سرعا و كيف
عالجه اعلم ان سبب علة الحمر في الحجل
ان يكون الحواد قد اكل السعتر الكثير ثم
سروه القارس سورا عندها الى * |

- Fol 74^b VIII البند الثامن لارائه ما فى بطن الفرس من الدود الح
 Fol 75^a IX البند التاسع فى معالجة الحمر العقيق الذى اعمل
 و ما وحد له من مداويه فافام سنة او سنتين
 فانكشف صدره و ينس اكتافه الح *
- Fol 77^a X البند العاشر فى مداواة القمع الذى يكون على العروق
 و سنده كثرة السحاح التى تحت الفرس الح *
- Fol 77^b XI البند الحادى عشر فى معالجة الصَّه اعلم ان الصه
 تحصل من نقل الحمل و هو داء خطر الح *

[البند الثانى عشر فى معالجة دبرها (بند) is wanting
 cf introduction, fol 68^b. و ما يرافقها]

- Fol 78^b XIII البند الثالث عشر فى الادوية المدمنة يحترَب البطن
 و علامه ذلك الفرس انه لا يسمى اندا و لو كان
 و بوطاً على الربيع ليلاً و بهارا الح *
- Fol 79^a XIV البند الرابع عشر فى معالجة الربش الحديدية اذا
 بلغت [sic] الفرس شئ منها و علامه ذلك ان
 الفرس ينقى يدعى و تدقى لها فرجة الح *
- Fol 79^b XV البند الخامس عشر فى تسويد الشعر و تبييضه
 و تحميرة و اذا اردت تسويد الشعر تأخذ من الماء
 مقدار اوفيتين الح *
- Fol 80^b XVI البند السادس عشر فى معالجة ابو مرة اذا اردت
 ذلك فخذ من الكثيره اوفيه و من ماء الورد
 البلدى ربع اوفيه الح *
- Fol 80^b XVII البند السابع عشر فى معالجة ابو صغار هو موضع
 السناف فى انف الحيل تأخذ ربع اوفيه
 فلفل الح *
- Fol 81^a XVIII البند الثامن عشر فى معالجة المعصور اذا ركنه
 اليرقان تأخذ حليب البقر رطل سمن بقري
 اوفيتين الح *
- Fol 81^a XIX البند التاسع عشر فى علاج ابى مرة اذا تعلق من
 وريب تأخذ الماء الحار تصع فيه ملحاً
 مرّاً الح *

- Fol 81^a XX البند العسرون في علاج الحائر المعرور و هو الذي
يكن معرورا بالطول ناحده عقرب [sic] بالحناء الخ *
- Fol 81^b XXI البند الحادي و العسرون في علاج الحمر الحديد
اذا اردت ذلك ناحده الطوله فدرصها في يد القرس
و يدورة الخ *
- Fol 82^a XXII البند الثاني و العسرون في علاج الدمنع اعلم ان
هذا البند يصلح لاجل القرس السراي الذي اذا
نظر فوسا يصل الخ *
- Fol 82^b XXIII البند الثالث و العسرون في علاج المظفر اذا
كان القرس تحت فرائده و قد انفع باطنه
و انقص الخ *
- Fol 82^b XXIV البند الرابع و العسرون في علاج النحسب اعلم ان
القرس اذا وصلب من السقر و هي معانيه و قد
عوق و بهاو ما حننا منها و لم عظمها بقطاء
بد منها الخ *
- Fol 83 XXV البند الخامس و العسرون في الحمر الذي ينصرف
الى بده و ربما مروح الخ *
- Fol 83 XXVI البند السادس و العسرون في علاج الحمر العروى
الذي يعرض للتحلل اذا كان السعص في
السقر الخ *
- Fol 84^a XXVII البند السابع و العسرون في علاج المورس و هو الذي
به مرناء معروفة الخ *
- Fol 84^b XXVIII البند الثامن و العسرون في علاج المحلود الذي
يعرب منه الاطباء الخ *

The compiler in the following concluding note says that the present work is very precious and valuable and that such success in scholarship is very rarely achieved (fol 85^a)

ر اعلم انه ما سمع الرمال بمثل هذا الكتاب لانسال الا لآحاد السادات الاعيان
اسأل الله ان يدفع وسايل الاسلام الدائس عن عباد الله في بلاد المعاديس الخ *

No other copy seems to have been recorded
Neither in Haj Kh nor in Brock

Fol 85^b-89^b

V

كتاب السياسة في علم العراسة

Kitâb As-Siyâsat fî 'Ilm Al-Firâsaḥ

A work on horsemanship, ascribed to Imru' al-Qais, the famous and the foremost poet of 'Arabia in the following term (fol 86^a)

. و هو من دحائر الملوك ولا تعطه [ولا تعطه] الا لمستحقه فانه
لامرئ القيس فاحتط به جهدك *

On folio 90^a, the MS has been ascribed again to Imru' al-Qais in the following passage

و هذه فوائد حليلة تناسب هذا المعنى في تحلية الخيل منقولة عن
امرئ القيس مصدبا عن غير اهلها و هي هذه فاذا اردت الجناد . . *

In contradiction to the above, the MS in the beginning has been ascribed to one Ma'rûf as-Sâ'is, perhaps a legendary figure, in the following term (fol 85^b)

و مما نقل عن معروف السائس من كتاب السياسة في علم العراسة *

In another copy (well written and dated 1141 A H) of the MS (still unnoticed, cf Lib , H L 2209), it has been ascribed only to Imru' al-Qais in the beginning. However, the ascription of the MS to Imru' al-Qais also has no authentic evidence. It seems to be a mere legend, as the ascription of the previous MSS to the Sulaimân bin Dâ'ûd

Beginning

الحمد لله رب العالمين و الصلوة و السلام على سيد الاولين و الآخرين
و بعد فهذه رسالة من علم العراسة في معرفة الخيل الكناد و امائرهم
و اسائرهم الحج *

For another copy see Lib , H L 2209

Neither in Haj Kh nor in Brock

Fol 93^b-100^a

VI

فوائد في ادوبة الخيل

Fawâ'id fî Adviyat Al-Khail

A short treatise dealing with the different diseases of the horse and the ways of their treating

By an anonymous author

Beginning

و هذه فوائد حليله يستعمل على ما تيسر جمعة من ادوية الحيل و منافعها
على النعمان من ذلك فائدة لحرب الحيل بوجد كدوس الح *

The whole work is arranged into separate *fa idahs*

No other copy could be traced

All the six treatises are in one hand Written in Naskh the headings being in red Worm eaten and repaired The MS was dated but unfortunately the portion bearing the colophon of the scribe has been damaged seriously Only the following words are extant (fol 100^a)

الحمد صالح العجمي القومى الما [لى]
اول من شهر *

Probably twelfth century A H

Fol 100^b bears miscellaneous extracts

H L No 2626

No 2836

Fol 90 lines 21 size 8 × 5½ 5½ × 3½

Al-Majmū'ah

The present majmu ah consists of three works on principles of jurisprudence (اصول الفقه) and Hadis by different authors

Fol 1-79^a

I

المجلد على الخلاصه

At-Ta'liqat 'alâ Al-Khulâsah

The above title appears on the cover The MS does not bear any clue to the title of the original text or to its author However a careful survey of the MS and the comparison of its opening portions with the beginning given in Berlin 10277 reveals that the present MS is a commentary on the difficult passages of *Kitab Al Khulasat an Nafi ah bi al Adillat al Qat'ah* (كتاب الخلاصه النافعه بالادلة القاطعه) a work on *Usul al Fiqh* according to the Zaidi school by Shihabaddin Ahmad bin al Hasan bin Muhammad bin al Hasan ar Rassas (d 22 Muharram 621/17 2 1224 for the work and the author see Brock Suppl 1 700)

Beginning

بسم الله الرحمن الرحيم - كلام الشيخ رضى الله عنه فى هذا الكتاب
يُستعمل على اربعة فصول احدهما فى وجه ما دنا به و دنى به و بلى
و معانى ذلك الح *

The commentary proper runs thus (fol 2^b)

قوله على نعمه و لتكلم على الدعمة بعائدتين الاولى فى حقيقة الدعمة
و الثالثة فى فسمتها الح قوله الدنى هدايا للاسلام
المدنى على ضربين اصلى و فرعى فالاصل هو التمكن و هو حلقى الآله
و القدرة الح *

نور الدين اسعد بن منصور Badraddîn As'ad bin Mansûr
The name of the commentator does not appear anywhere in the main body of
the MS The above-mentioned name has been given on the cover in the
following note in the same hand

هذه التعلقة على الخلاصة تأليف ندر الدين اسعد بن منصور ذكره
فى كتاب السرحارة الله عنا حير الجراء *

In the absence of any evidence to the contrary, we may accept the above-
mentioned As'ad bin Mansûr as the author of the present commentary
Unfortunately, books of reference, available here, do not provide us with
any account of him However, it becomes evident from an examination
of the contents that the commentator was a staunch follower of the Zaidî
school As regards his period, the MS does not throw any light However,
it is certain that he flourished between the seventh and eleventh centuries
A H (see colophon of the scribe quoted below)

It ends with the following passage (fol 79^a)

و اعلم ان العصر لا يخلو من امام فائم او من هو صالح لذلك و ان لم يقم
بطاهر الآيات التى نصب بوجوب الامامة
لقوله صلى الله عليه و آله اربعة الى الولاية الخبر والله الموفق للصواب تم
التعلقة عن الله رب الخلق فجزا الله مولعها عنا *

The work seems to be very rare Haj Kh fails even to notice the
original text Brock, 1, 403 and Suppl, mentions the text and some
commentaries upon it but not the present commentary Hence, no other
copy seems to be extant

Slightly worm-eaten and water-stained Repaired recently A very
correct copy Written in good and clear Naskh, the headings being in good
Suls References to the original text with the words قوله also being in red

Dated Thursday, the 3rd Ramadân, 1054/24-10-1644

The scribe who does not reveal his name in the following colophon (fol 79)

و اوفى الغراع من ربها صلى يوم الخميس ٣ شهر رمضان العظم المبارك
من شهر سنة ١٠٥٤ هـ من هجرته صلى الله عليه وسلم برسم القعدة العاضل
متر الدرس محمد بن احسن *

says that he transcribed the present MS for one Fakhraddīn Muḥammad bin Aḥsan

Neither in Haj Kh nor in Brock

Fol 79^b is blank

Fol 80-86

II

الكلمة للاحكام ر الصعده من نواظير الانام

Takmilat al-Ahkām (At-Takmilat li'l Ahkām) wa At-Tasfiyat min Bawātin al-Āṣḥām

An incomplete copy of a short useful work on Ethics treating of moral offences and vices. The work was originally composed as an appendix to the author's detailed and well known work *Al Bahr A-Zakhkhar* (for which see Lib Cat XIX n 1935-37 Br Mus Suppl Nos 395-422 Brock n 187 and Suppl) often met with as separate work.

By al Mahdī li Dīn Allāh Aḥmad bin Yahyā bin al Murtada الله المهدى لدن احمد بن يحيى بن امام of Zaidi sect well known for his learning and scholarships (d 840/1436-7). Some account of his life and works has been given in Lib Cat XIX 1935. For further particulars and a comprehensive list of his compositions see *Tarikh al Yaman* of Abdalwasī bin Yahyā al Wasī al Yamanī pp 40-44 and Brock Suppl n 444-46

Beginning

كتاب التكملة للاحكام و الصعده من نواظير الانام باللف مولانا الامام

المهدى لدن الله احمد بن يحيى بن المبرضى

بسم الله الرحمن الرحيم اعلم ان القعدة الاصطلاحى هو العلم بالاحكام السريعة
كما هو الم *

The MS breaks off with the passage opening with (fol 86^b)

* مروع و يستحق الموات ر العظم من ظهر من حاله الامان

at the following

* لم يفعل له ما يستحق بالخطر الى طاعة بعد خط عن

For other copies see Br Mus , Suppl , Nos 397, 399, 410, 412/3, 1228/2, 1242/5, Berlin, 4907-8 An authorized commentary upon the above, entitled *Ṣamarât al-Atmâm* (ثمرات الاتمام) has been noticed in Br Mus , Suppl , 410/9 For another commentary upon the same see Lib Cat , XIX, 1, 1591, which has been erroneously included among the works on *Usûl al-Fiqh* (principles of jurisprudence) Brock , Suppl , 11, 246/3, fails to recognize the separate identity and nature of the present work, hence he includes it under *Tazzîn al-Majâlis bi Dîkr At-Tuhaf an-Nafâ'is*, (ترئين المجالس بذكر التحف النافيس) another work of the same author (cf Br Mus , Suppl , Nos 420/8 and 421/1) Among the commentaries of the MS under notice, mentioned by Brock (loc cit), the one by 'Imâdaddîn Yahyâ bin Aḥmad bin Murgham does not belong to the present work It deals with *Kutâb al-Ahkâm al-Mutadammin bi fiqh A'immat al-Islâm* (كتاب الاحكام المتضمن لعقائد الاسلام) of Berlin, 4894 (fol 81^a and after), Br Mus , Suppl , 395-7, 408, and Berlin, 4913-15 For other commentaries see Berlin, 4908, 4913 and Brock , loc cit

Slightly worm-eaten and water-stained Repaired recently

Written in rough scholarly Naskh Not dated Probably tenth century A H

The cover bears signatures of two previous owners of the MS , dated 1113 and 1272 A H

Not in Haj Kh

Fol 87^a-90^b

III

الاربعون

Al-Arba'ûn

A collection of forty *ahâdîs* defective from the beginning, opening as follows (fol 87^a)

من عمروك و ادب تفرح فدا يكعدك الحديب
 الثامن عشر عن ابى هريرة قال بعدما رسول الله صلى الله عليه وسلم داب يوم
 حالساً [sic] اد رأيداه صحك حتى دد دنياه الح *

The compiler is not known The MS does not bear any clue to the same

Written in Naskh Not dated Probably eleventh century A H

His death took place in *Sha'bân*, 1039/March, 1630 or 12 *Sha'bân*, 1050/17-11-1640 or *Ramadân*, 1050/Dec , 1640 For further particulars see *Al-Badr at-Tâhî*, loc cit

Beginning (1^b-2^b)

الحمد لله الذى كمل احكام الشريعة الاحمدية . . . و الصلوة و السلام
 الاتمان الاكملان على الدى . . . و على آله الطيبين الطاهرين
 .. و بعد فانى لما طالعت شرح تكملة الاحكام البعس . . للعالم
 الكامل ... احمد بن يحيى بن حادس كثر الله من وائده . لم ازل اسم
 بطرى فى رياض حداته و انصب سداك تأملى فى مشارح عدلته .
 فر من عطى و حرك من ساطى ان احدم ذلك المشروح بما يحكى مجرى
 الشرح و سمته بالإحكام شرح تكملة الاحكام الح *

The commentator in his introduction (a portion of which has been quoted above) says that, having come across a commentary upon the same (entitled *شعاع الاسقام الى توحيد التكملة للاحكام* for which see Berlin, 4913, and Brock, Suppl, II, 246) by *Shamsaddîn Ahmad bin Yahyâ bin Ahmad Hâbis*, a scholar of eleventh century A H, he was induced to compose the present commentary

For other copies see Brock, loc cit Written in cursive *Naskh*, the text being in red There are occasional but useful marginal notes in different hands, some of which said to be reproduced from the commentator's autograph notes (see fol 188^a, 91^a, 59^a, etc)

Dated Sunday, the 28th *Ramadân*, 1085/16th Dec, 1674

The colophon of the scribe reads as follows (fol 209^b)

تم الكتاب بمن الله و كرمه ليلة الاحد ثامن و عشرين من شهر رمضان
 سنة ١٠٨٥ دخلت القدر الى ربه . الحسن بن احمد بن جميل *

Scribe الحسن بن احمد بن جميل

Fol 210-213^a contain miscellaneous extracts Some fly-leaves in the beginning also bear miscellaneous extracts and verses The MS also bears signatures of some previous owners of the MS

Fol 1 should come after the fly-leaves

Fol 213^b-259^a

II

الاسانيد السكوية

Al-Asânîd Al-Yahyawîyah

A collection of *Hadîs* narrated by *Abu'l Husain Yahyâ bin al-Husain bin al-Qâsim bin Ibrâhîm al-Hasanî*, surnamed *al-Hâdî ila al-Haq* نورالحسين

يعني بن ابراهيم بن الحسن بن القاسم بن ابراهيم الحسني الملقب بالهاشي الى الحق
 a famous Zaidi Imam He was born at Madinah in 245/859 He came to
 Yemen in 280/893 4 He died on the night of Sunday the 19th Du l Hijjah
 298/188 910 He composed many works on various subjects For details
 about his life and works see al Wasī p 21 Brock Suppl 1 186 and Suppl

Beginning

الحمد لله ناظر السموات و الارض جاعل الملكة رسلا الى امة مدني
 دلائل رابع اما بعد فانه لما كثرت الاحاد و نواتب الاحاد
 فاقرب اكرهم في هذا القى كتابا بما املاه و لم يوجد مدلل ذلك للامام
 الهادي الى الحق يعني بن الحسن مع ان الكل منهم معروف من بحر
 الراحر و انب ان اجمع في كتابي هذا لما احتفظ منه من رواه
 الهادي الى الحق الخ *

The compiler of this collection does not reveal his name However
 the fact that he narrated *hadis* from al Imam al Mansur bi llah Abdallah
 bin Hamzah bin Sulaiman (d Du l Hijjah 613/March April 1217 cf al
 Wasī pp 29-30 614/1217 vide Brock 1 403 and Suppl) as appears from
 the following passage in the compiler's introduction (fol 214)

و يوجد بذلك ما حدثنا به الامام المنصور بالله امير المؤمنين
 جد الله بن حمزة بن سليمان اعر الله انصارة الخ *

indicates that he flourished in the beginning of the seventh century A H

No other copy seems to have been recorded

Written in cursive Naskh with occasional marginal notes Dated
 Thursday the 3rd Muharram 1085/21 Nov 1674

Scribe حسن بن احمد بن حبل

Fol 259^b-260 contain miscellaneous notes and quotations

H L No 2614

No 2838

Fol 361 lines 17 to 25 size 13 × 8 10 × 5½

Al-Majmû'ah

A copy of a *majmu h* consisting of three works on theology (عام الكلام)
 principles of jurisprudence (اصول الفقه) and biography (اسماء الرجال) by
 different authors

Fol 1-66^b

I

كتاب خلق افعال العباد

Kitâb Khalq Af'âl Al-'Ibâd

A copy of al-Imâm al-Bukhârî's (d 30 Ramadân, 256/31-8-870, *see* Lib Cat, VII, 129, for comprehensive bibliography *see* Brock, Suppl, 1, 260) famous work on theology (علم الكلام), in which he refutes the views of *al-jahmîyah* (الجهمية, the followers of jahm bin Safwân) and *al-Mu'tilah* (المعطلة, a section of al-jahmîyah who say, 'the names and attributes of God are created') The above title is given in Haj Kh, III, 172 and Brock, Suppl, 1, 265 The title given on the cover of the present MS runs thus

كتاب خلق افعال العباد و الرد على الجهمية و اصحاب المعطلين *

Beginning

باب ما ذكر اهل العلم للمعطلة الذين يريدون ان يدلولوا كلام الله عز وجل
حدثني الحكم بن محمد الطبري كتب عنه بمكة الح *

For another copy *see* Brock, loc cit

It was printed in Delhi, 1306 A H, cf Sarkis 536 and Brock, loc cit

Written in ordinary Naskh A very modern copy Not dated

Apparently fourteenth century A H

Fol 67 is blank

Fol 68-335^b

II

المشبه في اسماء الرجال

Al-Mushtabih fî Asmâ' Ar-Rijâl

A copy of ad-Dahabî's *Al-Mushtabih fî Asmâ' ar-Rijal* (*al-Asmâ' wa al-Ansâb wa al-Kunâ wa al-Alqâb*), a dictionary of such names *Nisbah* and a *Kunniyah* of the traditionists, as are subject to be confounded with each other *See* Lib Cat, XII, 709 and Brock, Suppl, 11, 46 The author, ad-Dahabî, died on 3 Du'lqa'dah, 748/5-2-1348, *see* Lib Cat, XII, 700 and Brock, Suppl, 11, 45

Beginning

الحمد لله الذي لم يتخذ ولدا الح *

Written in Nasta'liq A very modern copy

Dated 27 Ramadân, 1303/30-6-1886

Scribe ابو محمد زين العابدين بطير حسن

Fol 336^a-349^b

III

الانصاف في بيان سبب الاختلاف

Al-Insâf fî Bayân Sabab al-Ikhtilâf

A copy of *al Insaf* etc the well known work of al Imam Wahallâh Ahmad bin Abdurrahîm ad Dihlîwî (d 1176/1762) on the origin of the different schools of law and the divergent views of the scholars among *Sahabah* (companions of the Prophet cf Dictionary of Islam 555) *Tabi'in* (those who conversed with the companions of the Prophet cf Dictionary of Islam 624) and others See Lib Cat V. 1537 38

Beginning

الحمد لله الذي نعب سددنا صلوات الله عليه وسلم *

Some account of the author's life and works has been given in Lib Cat V 1 120 It may be added here that al Imam (better known as *Shah*) Wahallâh occupies a unique place in the history of Muslim India He was the first Indian scholar who translated the holy Qur'an into Persian The literary language of Muslim intelligentsia in the twelfth century A H His work on Usul at Tafsîr entitled *Al Fawâ'id al Kabîr* (see for which Brock Suppl 11 615) is unique of its kind in whole Islamic literature Moreover it was he who popularized the learning and teaching of Hadîs in India As regards his vast knowledge and penetration into the secrets of Islamic sciences he resembles al Imam Ibn Tamîyah (d 22 11 728/29 1 9 1328 see Lib Cat VVI) and his pupil Ibn al Qayyim (d 751/1350 see Lib Cat V 11 323 and Brock Suppl 11 126) the two most learned authorities of all ages on the Islamic sciences Much literature on his life and works (light and thoughtful of both kinds) has appeared lately in Urdu Of these *Tadhkirah : Shah Wahallâh* (تذكرة شاه ولي الله) (published by Al Furqan Barailly India) a voluminous collection of thoughtful and critical papers on his life mission and works by eminent scholars of India deserves special mention

Besides those mentioned in Brock Suppl 11 614 15 three other works of the author (ie التعميم الالهى and البحر الكبير والدور النارة (in two vols) cf Lib Cat VII 125/10 23 25) have been published (though not edited systematically) by *Majlis : Ilmi* of Dabhel Surat India (A H 1354 1355) Among the works of our author mentioned by Brockelmann one entitled *Tanwîr al A'mân fî Raf' al Yadain* (نور العین فی رفع الیدین) cf Brock Suppl 11 615/9) has been erroneously attributed to him (see also Sarkis 890 who is perhaps the originator of this inaccuracy) The work *Tanwîr al A'mân* in fact belongs to the present author's grandson Muḥammad Ism'îl a h *Shahîd* bin Abdalgamî (d 1246/1831—Ma'arif Vol 51 No 4) bin Wahallâh ad Dihlîwî the great scholar and reformer who was martyred

during an encounter with the Sikhs at Bālākote, Punjab, in 1246/1831. For his life and works see *Ithâf an-Nubalâ'*, pp. 416-419, but the date of his martyrdom, given therein (e.g. وكان ذلك تقريبا في سنة سبع واربعين ومانين) is incorrect. The tragedy of Bālākote took place on 24 Du'l Qa'dah, 1246/8-5-1831. See for the exact date and other details Abul Hasan 'Alī an-Nadwī's *Smat-i-Sayyid Ahmad Shahid* (2nd edition), pp. 226, 322-328. M. Ja'far at-Thânesarī's *Sawānih Ahmadī* (2nd edition), pp. 136, 142-150, 'Ubadallāh as-Sindī's *Shāh Waliyullah aur un kī Siyāsī Tahzīb*, and a criticism upon as-Sindī's work by Mas'ūd Mām an-Nadwī (*Ma'ārif*, Vol. 51, Nos. 2, 3, 4, 5). Cf. Brock, n. 503. Suppl., n. 853 and Sarkis 889, where both the name and date of the grandson (M. Ismā'īl ash-Shahīd bin 'Abdalganī) have been given incorrect.

The work has been printed since long. For editions see Brock, loc. cit. It was also printed with an Urdu translation by M. Ahsan as-Siddiqī, Delhi, 1891. Cf. Brock, loc. cit.

A very modern copy. Written in ordinary Naskh.

Not dated. Apparently fourteenth century A.H.

H.L. No. 2615

No. 2839

Fol. 7 lines 11 to 29, size 8" x 6", 6½" x 3½"

Al-Majmū'ah

A copy of a majmū'ah, consisting of two short works on different subjects by different authors.

Fol. 1-4^a

I

اللولؤ المظيم في روم العلم و التعليم

Al-Lu'lu' an-Nazîm fî Raum at-Ta'illum
wa at-Ta'lîm

A useful tract on ethics, treating of knowledge, the ways and means of acquiring it, conditions for its learning and teaching, and other connected points.

By Zamaddîn abû Yahyâ Zakarîyâ' bin Muhammad al-Ansarî ash-Shâfi'î ريس الدين ابو يعقوب زكريا بن محمد الانصارى الشافعى, the well-known Shâfi'î scholar (d. Du'l Hijjah, 926/Nov.-Dec., 1520, see ash-Sha'rânî's *Lawâiqh al-Anu'ât*, II, 113). Some account of his life and works has been given in Lib. Cat., XIII,

921 For further particulars see ash Shahrani ii 111-113 An Nur as Safir pp 120-125 but the date of his death recorded therein e.g. Friday the 4th Du l Hijjah 925 seems to be incorrect as 4th Du l Hijjah 920 falls on Sunday 27 11 1519 See also Brock Suppl ii 117 for full bibliography

Beginning

بسم الله الرحمن الرحيم و به نستعين
 من رغب بالعلم والعمل و بعد هذه رساله مستمله على بيان شروط تعلم
 العلوم و تعلمها و سميتها بالولؤ العظيم في دم العلم و التعلم الح *

For other copies see Berlin 79-81 Cairo VII 57 158 605 *Āṣṣif* ii 13/54 Brock ii 99 and Suppl The work has been printed in Cairo 1319 A H (cf Sarkis 487 and Brock loc cit)

Written in Naskh the headings given on margins in red

Dated the first day of Jumada II 1175/28 12 1761

The colophon of the scribe runs thus (fol 4)

بم الكتاب بحمد الله و حسن توفيقه دهار الغناء عزة حماد النابى [sic]
 سنة ١١٧٥ خمس و سعين و مائه و الف على يد الاقل س س
 صالح عم الله له و لوالديه *

Scribe عمر بن صالح

Fol 4^b is blank

Fol 5-7

II

رساله

Risâlah

A short tract containing miscellaneous notes relating to mysticism grammar and other subjects

The following opening piece supposed to be some mystic expression is unintelligible to us

اما بعد بعد انت طي ارم برؤك منه برؤل مصطفي ارم الح *

The following note on the cover in the same hand

هذه رساله العالم العلامة الشيخ عثمان بن سعد عفى الله عنهما *

ascribes the tract to ash Shaikh Usman bin Sanad which in absence of any evidence to the contrary may be accepted Some account of ash Shaikh Usman bin Sanad s al Bari s life and works appears in Lib Cat XII 755 but the date of his death given therein e.g. 1250 A H is not agreed upon

by latest authorities Brock, Suppl., II, 791, places his death in 1257/1834
For his works and bibliography see Brock, loc. cit.

Written in mixed Naskh and Nasta'liq Not dated Probably latter
part of thirteenth century A.H.

The scribe, who does not reveal his name, in the following note (fol. 7^a)

و كتبه العبد لأخيه في الله الشيخ عبد الله بن الحاج عيسى .

says that he transcribed the present MS for one of his intimate friends,
ash-Shaykh 'Abdallâh bin al-Hâjj 'Îsâ

H.L. No. 2613

No 2840

Fol. 87, lines 9 to 13, size 8" × 5", 5½" × 3½"

Al-Majmû'ah

The present *majmû'ah* contains three treatises on different subjects
by anonymous authors

Fol. 1-59^b

I

رسالة في فضل مكة

Risâlat fî Faḍl Makkah

A short work on the virtues of Mecca, pilgrimage and other connected
points

By an anonymous author

Beginning

الحمد لله رب العالمين و الصلوة و السلام على رسوله الامين .
اما بعد فعدة رساله تتعلق بفصل مكة و ما يتعلق بها من مصاعب الاعمال
الصالحه الخ *

The MS neither bears the title nor the author's name The above
title has been derived from the opening passage of the text (quoted above)
The author could not be traced Further, his references to *Hanafî* School
of Law as of his own (10^b, 12^b, 31^b) indicate that our author was a Hanafî
scholar

The work is divided into two *bab* and a *Ḥatimah* as follows

- Fol 2^b I الباب الأول في ذكر الحرام [الحرم] وحدوده ومواضعه
 Fol 12 II الباب الثاني في ذكر مكة المكرمة والسب الحرام وما
 يتعلق بها *
 Fol 40ⁱ III الحائض من ذكر الطواف وصائغها وما يتعلق به من النية
 والادعية وسبب النية والمعنى والادعية وفصل الحج والعمرة
 وعدد المواضع المستحب فيها الدعاء بمكة المكرمة
 وذكر الصحابة والأولياء المدفونين بها وعن ذلك
 من ذكر المواضع المأذونة بها *

The MS ends with the following passage (fol 59^b)

بعض الله بركاتهم
 و انعامهم الطالعة في الدارين والدين والآخر
 وحملك يا ا [حم] [الرحمن] *

No other copy seems to have been recorded

Written carelessly in ordinary Naskh Not dated Apparently
 thirteenth century A H (see the MS No 2840/2 below)

Fol 60 -76

II

رسالته في المولد

Risâlat fī Al-Mawlid

A short work on *maulid* containing biographical notes and other events
 connected with the birth of the Prophet

By an anonymous author

Beginning

الحمد لله العزى العالى الولي الطالب الخ *

The MS neither bears the title nor the author's name It ends with
 the following passage (fol 75^b-76)

اللهم اسعدنا من حوض نيلك محمد صلى الله عليه وسلم
 دم المولد الشريف بحمد الله وعونه
 الحمد لله الذي دعمه بدم الصالحين
 و بدرل الدكات و الحمد لله رب العالمين *

The handwriting is identical with that of the preceding MS Dated
 Wednesday the 15th Rabī II 1280/1864

The colophon of the scribe reads as follows (fol 76^a)

و كان العراع من [sic] يوم الريع [sic] الاربعاء خمسة عشر
[خامس عشر] ربيع الآخر سنة ١٢٨٠ — تم ندد العقدر الكعبر السدد دحم الدين
القادري *

Scribe دحم الدين القادري

Fol 76^b–80^a are blank

Fol 80^b–85^a

III

استفتاء عن الشاه ولي الله

Istiftâ' 'an Ash-Shâh Walî'allâh

An *istiftâ'* (استفتاء, e.g. question, inviting the legal opinion of the authorities on Islamic Law) concerning the celebrated Indian scholar and saint Shâh Walî'allâh ad-Dihlawî (d. 1176/1762, cf. No 2838/3 above). The MS quotes certain opinions of Shâh Walî'allâh, expressed by him in his different works on various topics and invites the views of the learned professors of al-Azhar University, Egypt whether these views of Shâh Walî'allâh are not heretic.

By an anonymous author

Beginning

الحمد لله الذي احبى الشريعة على مدى الايام اما بعد
فما سادتنا العلماء ما فولكم في عالم مشهور بانه سدى و كثر من
اهل السنة و الجماعة يعتقدون في وصله و هذا العالم مدف [؟ صفح]
كتبا بالعربية من حملتنا كتابا سماه حكمة الله الدالعه الحج *

The MS does not mention Shâh Walî'allâh anywhere by name, but the works and views quoted there are his and well known to everyone who has got some access to his works. His book *Hujjat-ullah-Albalighah* حجة الله البالغة is very noted and extensively read and appreciated book.

The compiler in the following concluding passage (fol 85^a)

و لما كذب المسئلة متعاه بامر الاعتقاد كتبنا نسخا عديدة
و ارسلناها من طرق كدرة ليعور بحوائكم .

says that due to the question being a theological one, several copies of the present *istiftâ'* were made and subsequently sent to Egypt through different channels to get a reply. Whether this 'champion' of Islâm got any 'reply' from the learned men of al-Azhar is not known to us.

Written in clear Naskh, but very carelessly. Not dated. Probably thirteenth century A H.

H L No 2997

No 2841

Fol 106 lines 11 size 8 × 5 5 × 3

Al-Majmû'ah

A copy of a Majmû'ah consisting of five short works and tractates on prayers and other subjects by different authors

Fol 1-3^b

I

دعاء عكسه

Du'â' 'Ukkâshah

A penitential prayer opening as follows

اللَّهُمَّ يَا كَنَدَ الدَّوَالِ وَيَا دَانِمَ الرِّعَالِ وَيَا حَسَّ الْفَعَالِ الْحَمْدُ *

The compiler is not known A copy of the same has been noticed in Ind Off 2217 but the end given therein does not tally with that of our MS

Not dated Apparently eleventh century A H the handwriting being identical with that of the MS No 2841/4 below

Fol 3^b-11^a

II

دُرُّ مَسْعَاهُ

Darûd Mustagâsah

A copy of a darud (prayer for the Prophet) in which the word *al Mustagâs* (المستغاث) occurs in each sentence

Beginning

الْحَمْدُ لِلَّهِ عَلَى مَا مَضَى وَ الصَّلَاةُ عَلَى مُحَمَّدٍ حَبْرِ الرِّعَالِ
مَدْحُكَ يَا سُولَ اللَّهِ ابْنَ حَانِ اللَّهُ الْمُسْتَغَاثُ إِلَى حَضْبِ اللَّهِ الْحَمْدُ *

The compiler is not known

No other copy seems to have been recorded

Not dated Apparently eleventh century A H the handwriting being identical with that of the MS No 2841/4 below Vowel points put carelessly

Fol 11^b-12^b contain two other short prayers

Fol 12^b-48^b

III

دُرود اکبر

Darûd Akbar

A prayer for the Prophet, beginning as follows

اللهم صل على محمد سَدِّ الْمُرْسَلِينَ اللهم صل على محمد سَدِّ الْمُرْسَلِينَ
اللهم صل على الح *

The compiler is not known

A work entitled *Darûd Akbar* has been noticed in Ind Off, 355/2, but the beginning does not agree with that of our copyThe prayer ends with a reference to the first four Caliphs and members of the Prophet's family (fol 48^b)The handwriting is identical with that of the MS No 2841/4 below
Vowel-points put carelesslyFol 49^a contains another short prayerFol 49^b-66^a

IV

الكواكب الدرية في مدح خير البرية

Al-Kawâkib Ad-Durriyah fî Madh
Khair al-BarîyahA copy of al-Bûsirî's (d 694/1294-5) *Qasîdat al-Burdâ*, the well-known poem in praise of the Prophet See for the work and the author Lib Cat, XXIII, 2529-2536, xxvi

Beginning

أَمِنْ تَذَكُّرِ حُدْرَانِ يَدَيَّ سَلَمَ مَرَحَتْ دَمْعاً حَرَى مِنْ مُقَلَّةِ بَدَمِ

Written in clear Naskh between gold and red-ruled borders with full vowel-points, though not given very correctly

Worm-eaten and water-stained Repaired recently

Dated Monday, the 24th Rajab, 1081/28-11-1670

The colophon of the scribe, who prefers to omit his name, reads thus (fol 66^a)

تمت وصيدة بردة [البردة] في يوم الاثنين [الاثنين] ٢٤ شهر رجب
المرجع سنة ١٠٨١ *

Fol 66^b is blank

Fol 49^a-66^b have been misplaced in binding They should come before fol 67

Fol 67^a-106ⁱ

V

العدة

Ad'iyah

A collection of prayers including prayers for the Prophet (صلوة)

Beginning

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يا من انا اليك العبد في ليل من حدرته بهم ولم يكد صرنا اليك *

The MS does not bear any clue either to the title or to the compiler

The handwriting is identical with that of the MS No 2841/4 above

H L No 3025

No 2842

Fol 102 lines 12 size 6 × 4 4½ × 2½

Al Majmū'ah

A copy of a majmū'ah consisting of five independent works and short tractates on theology (المعابد) fiqh (jurisprudence) and other connected subjects by different author

Fol 1-46

I

مناسك الحج

Manāsik al Hajj

A copy of *Manāsik al Hajj* of Tāḥiraddīn Ibn Taimiyah al Harranī ḥ Hanbalī (d 728/1328) For the work and the author see Lib Cat XVI No 2805 (i) see also No 2828/1 above The copy corresponds to the copy mentioned in Lib Cat loc cit above

Beginning

الحمد لله
 قال الشيخ الامام
 اس بدمه الحراني
 و تسعدته و تسعدته و تسعدته
 اما بعد بعد ذكر السؤال من كثر
 من المسلمين ان اكد في دن مناسك الحج *

A clean and correct copy Written in clear Naskh

Not dated Probably thirteenth century A H Similar to that of Muhammad bin Yusuf as-Sûratî (d 1361/1942), see No 2842/2 below

Fol 1^a is in a later hand, fol 1^b is blank

Fol 2 should come before fol 3 It has been misplaced in binding

A fly-leaf in another hand bears a list of the works included in the present Majmû'ah, which is not altogether correct

Fol 46^b is almost blank

Scribe of the copy mentioned in Lib Cat, Vol XXVI, No 2805(1), is given as Ibrahim bin Salemin bin Sarhan ابراهيم بن سالمين بن سرحان

Fol 47-52^b

II

كتاب حتم القرآن العظيم

Kitâb Khatm al-Qur'ân al-'Azîm

A prayer to be recited at the completion of a reading of the holy Qur'ân

Beginning

صَدَقَ اللهُ الْعَظِيمُ وَ تَلَعَ رَسُولُهُ الْكَرِيمُ اللَّهُمَّ رِنْدًا تَقَعَلْ مِنَّا
حَتْمَ الْقُرْآنِ وَ تَكَادَرْنَا عَنَّا الْح *

It comes to an end with the following passage (fol 52)

.. وَ اجْعَلْ اللَّهُمَّ يَا مَوْلَانَا آجِرَ كُلِّ مِدَا مِنْ الدُّنْيَا لَا إِلَهَ إِلَّا اللَّهُ ..
و الحمد لله رب العالمين صَدَقَ اللهُ الْعَظِيمُ الْح *

The compiler is not known The present copy seems to be a complete and condensed one, since various portions of it have been noticed separately in Berlin, 3865, 3866/3, 4, 5

The above title has been derived from the following note on the cover, in the same hand

هذا كتاب حتم القرآن العظيم *

Written in very ordinary Naskh, with full vowel-points, though not put on very correctly

Not dated Probably thirteenth century A H

Scribe محمد بن ملا احمد بن محمد عتده

The scribe in his concluding note (fol 52^b), which is undated, says that he transcribed the present MS for the use of his son Another short

note (fol 52^b) indicates that the present MS once belonged to one lady Ruqayyah bint Hasan al Mustafa

The cover (fol 47^a) bears signature of the well known Indian scholar Maulana Muhammad bin Yusuf as Surati (d 1361/1942 cf Islamic culture Ma'arif Vol 50 No 3—Editorial) The signature is similar to the hand writing of fol 1 see No 2842/1 above

Fol 53 is blank

Fol 54-63

III

الاجوبه الكامله للسؤدد

Al-Ajwibat Al Kâfiyat Ash-Shâfiyah

The above title has been taken from a note on the fly leaf in the beginning (see No 2842/1 above) which reads in full thus لاحويه الكامله السؤدد فى مناقرة السئع محمد بن عبد الوفا و اهل الوسم The cover of the present MS bears the following note about the title and the nature of the work (fol 54)

هذه مناقرة حرب بن السئع محمد رحمه الله و بن اهل العله ر العسوة
من علماء اهل الوسم فى استئلال اكل السئع و العسوة فاحاتم حمه الله
بحواب شاب و كلام * الخ

The work mainly deals with bribery (الرئوة) and refutes those of his contemporaries from Washm (الوسم a place in Yamamah Najd cf Yaqut IV 930) who happened to insist on its validity in certain cases The author holds that bribery cannot be valid in any case according to the law His arguments are based wholly upon the *Quran Sunnah* and *Ijma*

By Muhammad bin Abdalwahhab an Najdi (d 1206/1792 see Lib Cit XXVI No 280/4)

Beginning

سأئدم رحمكم الله عن رئوة الحاكم الذى و د س سول الله صلى الله عليه
و سام انه لعن الاشئ و المرئشى و ذكهم ان بعض الناس حملها على ما اذا
حكم الحاكم بعبر الحق و اما احد رئوة س صاحب الحق و حكم له به بهى
عده حلال الخ *

No other copy seems to have been recorded The handwriting is identical with that of the MS No 2842/1 above

Fol 63^b-82^b

IV

المسائل الاربع

Al-Masâ'il Al-Arba'

The present part of the Majmû'ah contains some incomplete pieces of a few works of Muhammad bin 'Abdalwahhâb (d 1206/1792 see No 2842/3 above). Most of the folios are misplaced and no arrangement has been maintained. However, a careful and exhaustive survey of the whole MS reveals that a complete part of a work of the above-mentioned author, entitled *المسائل الاربع والقواعد الاربع*, comes out of these misplaced and torn folios. It should be arranged as follows:

Fol 77, 78, 79, 80, 81 71, 63, 64, 65 66 67 68 69, 70

Beginning (fol 76^a)

والشيخ محمد بن عبد الوهاب الحمد لله الذي يستدل على وجوب
وحدة ما له الحق *

For a copy of the present MS see Lib Cat XXVI No 2805

Fol 71 bears the opening portion of the 2nd part (*القواعد الاربع*) of the present work. It opens as follows (fol 71^a):

وصل و هذه اربع قواعد من قواعد الدين يميز بها المسامح
من المسركين *

and ends abruptly with the following (fol 71^b):

و لئن سألتهم من خلق السموات و الارض ليعولن الله فل افرايتم ما .. *

Fol 63^b contains the first page of *Kitâb at-Tauhîd* the well-known work of Ibn 'Abdalwahhâb (for a copy of which see Lib Cat. X, 585). The following note on the fly-leaf in the beginning

ذكر ما في هذا المجموع من النسخ كتاب متن التوحيد
ايضاً للنسخ . . . *

indicating that the present Majmû'ah consists also of a copy of *Kitâb at-Tauhîd*, is quite misleading. The MS contains only a fragment of the same.

Fol 73^a-76^b also contain a fragment of some work on Tauhîd and its implications. The tone of the writing resembles that of Ibn 'Abdalwahhâb.

It opens thus (fol 73^a):

صلى الله عليه وسلم قال فدل ان يموت بخمس لئال ان من كان فداكم كانوا
يتخذون العذرة، ألا فلا تتخذوا العذرة مساحد الحق *

Ind (fol 76¹)

والله تعالى له حق له ملك منه مخلوق كالعبادة - الخلاص
الدول الحروب *

The handwriting is identical with that of the MS No 2842/1 above

Fol 83^a-102^b

v

كشف السمات من التوحيد

Kashf Ash-Shubuhât min At-Tauhid

A defective (from the beginning) copy of a work dealing with *Tauhid* (Unity of God) and the doubts arising out of misconception of this fundamental principle (of Islam) By Ibn Abdalwahhab the author of the preceding work

The MS opens abruptly as follows (fol 82)

محمد صلى الله عليه وسلم وهو الذي كسر صر هؤلاء الصالحين
ارسله الله الى اناس ينعبدون و يمشون و يصدون و يدعون الله و لكنهم
يكنون بعض المتكلمين و ساطع بينهم بنى الله الي *

End (fol 102^b)

ادبته قوله ذلك نادهم استعدوا الدعوة الدنيا على النعمة فصرح ان عدا
الكفر و العدا لم يكن بسبب الاستعداد و العمل او النقص للدن او محبة للكفر
و اما سنده ان له في ذلك خطأ من خطوط الدنيا فانه على الدن والله سبحانه
و تعالى اسم و صلى الله على سيدنا *

The present MS does not bear the title or the author's name. However the end of our copy agrees with that of *Kashf ash Shubuhât min at Tauhid* as recorded in Ind Off 2049

For other copies see Ind Off loc cit Br Mus 1262/2 ii It may be noted here that the present MS is a separate work of Ibn Abdalwahhab and hence it should not be confounded with *Kitab at Tauhid* or other works of the author on the same subject. Similarly four works (i.e. *كتاب التوحيد* *كتاب التوحيد* *كتاب التوحيد* *كتاب التوحيد*) included in Br Mus 1262/2 are four separate short works of the present author. See Levy Ind Off loc cit who is not clear on the point.

The work has been printed since long (Dellu 1895 and Cairo 1351 A H cf Brock Suppl ii 31/2)

The handwriting is identical with that of MS No 2842/1 above

H.L. No. 2565

No. 2843

Fol 51, lines 19, size 8" × 5", 7" × 4"

Al-Majmû'ah

The present majmû'ah consists of three works (two in Arabic and one in Persian) on principles of jurisprudence (*أصول العقائد*) by different authors All are in one hand

Fol 1-19^b

I

عقد الحيد في احكام الاجتهاد و التعليد

'Iqd al-jîd fî Ahkâm al-Ijtihâd wa at-Taqlîd

A copy of *'Iqd al-jîd fî Ahkâm al-Ijtihâd wa at-Taqlîd* of Shâh Wali'allâh ad-Dihlawî (d 1176/1762)

Beginning

الحمد لله الذي بعث سيدنا محمدا الى العرب والح *

For details see Lib Cat , XIX, 1, 1539

It may be added here that the work has been printed since long, Bombay, 1327 A H and with Urdu translations in 1274 and 1310 A H , cf Brock , Suppl , II, 615/11

Written in Nasta'liq between red and blue-ruled borders Not dated Apparently the latter part of thirteenth century A H , the handwriting being identical with that of No 2843/2 below

Fol 1^a bears a note in another hand indicating that the author's death took place in 1180 A H , which is not correct

Fol 19 is misplaced It should come before fol 20 and 21

Fol 20^a is blank

Fol 20^b-42^b

II

رسالة في الاجتهاد و التعليد

Risâlat fî al-Ijtihâd wa at-Taqlîd

A short work on *Ijtihâd* (e g to apply one's own judgement and knowledge to derive conclusion on a legal or theological question) and *Taqlîd* (i e to follow a religious leader or *Imâm* without personal enquiry) in refutation of a treatise by Maulanâ 'Abdalhaqq al-Muhammadi, who seems to be a contemporary of the author The author supports *Taqlîd* and holds that it is

valid in Law The arrangement of the work is that he first quotes the passages from the work of the said Abdalḥaqq and then details his assertions in his refutation

Beginning

بسم الله المعنى كل بحمد [sic] وسبعين فعول عدد العلم
 نصر الله حال احمدى العزحوى بعد صلوة على النبي و آله واصحابه
 ان مولانا عدد الحق و هو الذي نكتب نفسه بالمحمدى قال اما بعد
 بعد احلف الامورن الحق *

This Abdalḥaqq al Muḥammadī a native of Benares India was a prominent scholar of thirteenth century A H After completing his studies at Delhi he travelled to Yemen and studied from the renown Muḥaddīq of the place Muḥammad bin Ali a b Shaukanī (d 1200/1834 see No 2843/1 above) and others Afterwards he permanently settled in Makkah and died there in Du l Hijjah 1286/1870 The well known Indian scholar Nawwab Siddiq Hasan Khan al Qannanī al Bukharī (d 30 Jumada II 1307/20 2 1890 cf Brock Suppl ii 809-861) took *ya aḥ* from him at *Makkah* in Rajab 1286/1869 and was proud of it (see *Ithaf an Nubala* pp 264 60) For further details see *Ithaf* loc cit and *Maarif* Vol 51 (1943) No 3

Nothing is known about Abdalalim Na rallah Khan al Ahmadi al Khurjawi العزحوى نصر الله حال احمدى العزحوى the author of the present work However it is evident from his introductory passage (quoted above) that he was a contemporary of Abdalḥaqq al Muḥammadī and hence a scholar of thirteenth century A H The contents of the work suggest that he was a strict *Muqallid* (e g a follower of a particular school of Law) and strongly opposed to the views expressed by Abdalḥaqq al Muḥammadī who did not believe in *Taqlid* (to follow a particular Imam without questioning his judgements)

No copy either of the original treatise of Abdalḥaqq al Muḥammadī or the present work seems to have been recorded

The handwriting is identical with that of the preceding MS No 2843/(1) above Dated 9 Ramadan 1277/22 3 1861

Fol 43 - 1^b

III

رساله در احکام و تعلیل

Risālah dar Ijtihād wa Taqlid

A short tract in Persian treating of the validity of *Taqlid* according to the *Shi'i* doctrines The work was composed in the middle of 1200/1840 قمرى العلم when some questions upon the subject were put to Maulana As Sayid Muḥammad a well known *Shi'ah* scholar of the time (d 1284/1867 cf

Fol 1^b-7^a

I

بدء الامالى

Bad' Al-Amālī

A copy of *Bad' al-Amālī* or *Al-Qasīdat al-Lamīyat fī al-Tauhīd* القصد الاملى في التوحيد the well known metrical tractate on the theological doctrines according to the Sunni Creed with an interlinear Persian translation

By Sirājaddīn Abū Muḥammad Abū ḥim Ḥasan al-Ushī al-Lamīnī al-Hanafī سراج الدين ابو محمد على بن عميل الأوسى القرمانى الحنفى (d. 69/1173) a scholar of sixth century A.H. who according to Ind Off 1897 completed it in the year of his death. See also Hajj 14 Broel 1 429 and Suppl.

Beginning

بقول ابي عبد الله محمد بن عبد الله
 محمد بن عبد الله بن عبد الله

For other copies see Berlin 407 Cotha 667/1 Wien 1040 Ind Off 828/2 1897 Buhār 446/1 Pampur 1 316 Aksaraylı 132 and Brock Suppl 1 764

For numerous commentaries and glosses upon the work see Hajj 14 loc cit Broel 1 429 and Suppl. see also Sarkis 199

For a few commentaries and glosses see also Lib. Cat. V 13-16

Written in Naskh with full diacritical marks the heading and interlinear translation being in red

Not dated. Probably thirteenth century A.H.

The cover contains a question (استفتاء) about a case of marriage and its answer by one Muḥammad bin Sālih

Fol 7^a 8^b

II

كتاب الطلاب

Kifāyat al-Ṭullāb

A metrical tractate on theology according to the Sunni Creed with an interlinear Persian translation

Beginning

الحمد لله الذي هدانا لهذا
 ما كنا لنهتدي لولا ما هدانا الله
 وهدانا الله الى ما كنا لنهتدي لولا ما هدانا الله
 في دهرنا وكرمنا بالصواب

Author 'Alī as-Sagīr علي الصغير The author's name appears in the following concluding line of the text (fol 8^b)

بسمنا على الصغير هداية مولاة على الكندر

Nothing is known about him The following note in the beginning (fol 7^a)

عقده على الصغير تلمذ شيخ حوشرى

indicates that the present author was a pupil of one Aḥ-Shaikh al-Jauharī

The handwriting is quite identical with that of the preceding MSS

Not in Haj Kh

Fol 8^b-10^a

III

مادحة الاسعاف

Mānihat al-Is'âf

A copy of a metrical treatise on theology according to the Sunni Creed with an interlinear Persian translation

Beginning

لله حمدى و الصلوة و السلام على النبى و آل و الصحب الكرام
و بعد نبى عقده الاسعاف سمى مادحة الاسعاف الح

Author Muhammad bin Muhammad al-Magribī al-Māhikī al-Azhari محمد بن محمد المغربي المالكي الازهري The name of the author appears in the concluding note of the scribe, who does not reveal his name and seems to be a pupil of the author, which reads thus (fol 10^a)

تم مدطومة سيدى و شديكى محمد بن محمد المغربي المالكي الازهري *

The name of the author and title have been given in the beginning as follows (fol 8^b)

عقده شيخ امام محمد ازهري *

However books of reference available here do not provide us with any account of the author

The handwriting is quite identical with that of the preceding MS

Not in Haj Kh

Fol 10^b contains a versified prayer Fol 11^a is blank

Fol 11^b-27^a

IV

حَوْشَةُ الْوَحْدِ

Jauharat At-Tauhid

A copy of *Jauharat at Tauhid* a well known metrical treatise on theology with an interlinear Persian translation

Beginning

الحمد لله على صلاته بم سلام الله مع صلاته

و بعد فالعام نامل الدن محتم نحتاج للنس

و هذه احورة لعددها حوشره الواحد ود هدر بها

By Abu l Imdad Burhanaddin Ibrahim bin Ibrahim bin Hasan bin Ali al Laqani al Maliki على ابراهيم بن حسن بن علي الاعداد برهان الدين prominent scholar and saint of his time His death took place in 1041/1631 while returning from pilgrimage Some account of his life and works has been given in Lib Cat V n 456 For a detailed account see *Khulasat al Asrar* 1 6-9 Sarkis 1592 Brock n 316 and Suppl

Due to its importance the treatise has been commented upon by eminent scholars including the author himself and his son Abdassalam al Laqani al Maliki (d 1078/1668 see Lib Cat \ 570 cf also Haj *Kh* n 655) For copies of various commentaries upon the present work see Brock loc cit For copies of *Ithaf al Murid bi Jauharat at Tauhid* (of Abdassalam al Laqani al Maliki) an enlargement of *Irshad al Murid* (a concise commentary by the same author upon the present work) see Lib Cat X 570-572 For editions of the original treatise and some of its commentaries see Brock loc cit

Written in ordinary Naskh with frequent diacritical marks the interlinear Persian translation being in red

Not dated Probably thirteenth century A H

Fol 27^b is blank

Fol 28 -36^b

V

عقيدة السبائي

Aqīdat Ash-Shaibânī

A copy of *Aqīdat ash Shaibani* a metrical tract on theology according to the Sunni Creed The name of author or the title do not appear anywhere in the MS The above title has been borrowed from Berlin 1933

Beginning

ساحمد ربى طاعه و تعددا و اظم نظما فى العفده اوحداً [اوحداً]

The present 'Aqîdah is generally ascribed to al-Imâm Muhammad bin al-Hasan ash-Shaibânî السيبانى (d 189/804, see Lib Cat, XIX, 1, 1593), the second of the two chief exponents of Hanafî School of Law (see Haj Kh, IV, 214, 243, Berlin, 1933, Brock, 1, 172 and Suppl.) But a careful examination of the text reveals beyond any doubt that the present work could not be ascribed to the above-mentioned ash-Shaibânî. It consists of many internal evidences to the contrary. As for instance, the following line in the text (fol 30^a)

و من قال مخلوفاً كلام العدا معد حالف الاحماع حياءً و الكدا

condemns those who believe in the *Malhûqîyat* of the Qur'ân (e.g. who believe that the Qur'ân is created), which is a later idea that became prominent in the reign of Al-Mâmûn al-'Abbâsî (198-218/813-833), that is, after the death of ash-Shaibânî. Moreover, a reference to al-Imâm ash-Shâfi'î (d 204/820), a pupil of ash-Shaibânî, in the following line (fol 35^b)

معدا اعتقاد الساعى امامدا و مالك و الدعمان ايضاً و احمددا

as the 'Imâm' of the author supports our conviction and leads to presume that the compositor of the tract under notice was a Shâfi'î scholar of later age. The fact that Muhammad bin 'Abdallâh bin Qâdî 'Ijlâun az-Zara'î (d 876/1471, see Ad-Dan' Al-Lâmi', viii, pp 96-97) wrote a commentary upon the same (cf Brock, Suppl, 1, 291/ix), suggests that the author of the present work flourished not later than ninth century A H.

For other copies see Berlin, 1933 34, Gotha, 659-60, Paris, 4585, Brock, 1, 172 and Suppl. For editions and copies of various commentaries upon the same see Brock, loc cit.

Written in Naskh Not dated Probably thirteenth century A H

Fol 37^a-69^b

VI

شرح عقيدة الياعى

Sharḥ 'Aqîdat Al-Yâfi'î

An anonymous commentary (in Persian) on the well-known 'Aqîdah of Abdallâh bin As'ad al-Yâfi'î (d 20 Jumâdâ, II, 768/22-2-1367, see Lib Cat, XIII, 908, Brock, 11, 176 and Suppl.), opening as follows

علا ربنا عن كذب او اين او متى و عن كل ما فى بالدا يتصور الح

This 'Aqîdah, which is better known as *Qasîdat-'Alâ Rabbunâ* (قصيدة علا ربنا, cf Lib Cat, XXVI, No 2804 (1)), is in fact a small part of al-Yâfi'î's detailed versified work (in 160 verses, cf Berlin, 2000) *Shams*

al Iman wa Tauhid ar Rahman wa Aqidat Ahl al Hagg wa al Iqan
(سمس الايمان و توحيد الرحمن و عقيدة اهل الحق و الايمان) for which see Lib
Cat XIII 908 fol 114^a-120^a Berlin 2000 Brocl u 177/2 and suppl)

Beginning (fol 37^a b)

الحمد لله الذي هدانا لهذا
ما كنا لنهتدي لولا ما رزقنا من الله من نعمه
منظومة - عدد السبع الحلال اعدى شيخ محمد العربي الازهرى باسم رسد
د خاطر فار حظور نمود كه شرحى لطيف در عده عالم العلامة
اسمى السبع الداعى العمانى و دس الله سره العود سارم اعلم قال
الناظم على هذا [علا] عن كيف على ناك و مدره اسب د ردا ما حل شانه
از حوى و حكوفى الس *

The MS does not bear any clue either to the author or to the title
It appears from the introduction quoted above that he also wrote a com-
mentary (of which no copy is known to us) on the *Man umah* of Muhammad
al Magribi (see No 2844/111 above) No other copy is known to us

Written in ordinary Nasta'liq Not dated Probably thirteenth century
A H

H L No 2563

No 2845

Fol 92 lines 15 to 17 size 7 × 9 5 × 21

Al-Majmû'ah

A copy of a majmu'ah consisting of two works (one being in Persian)
on prayer (for the Prophet) by different authors

Fol 1^b 2

I

الغرائد المهد و الغوائد السند

Al-Farâ'id al Bahîyah wa Al Fawâ'id As Sanîyah

A rare copy of a useful work on prayer It consists mainly of the
prayers for the Prophet in different forms indicating various aspects of his
life and virtues Prayers to God recensed from the Prophet have been
also included frequently after each ten *Salat*

Beginning

الحمد لله الذي زين سماء الادعية و الادكار بالصلوة و السلام على النبي المختار . اما بعد فاعول العدد . . . محمد عباد الدين بن محمد شهاب الدين السافعي الكوكبي . و كاتب الصلوة على النبي الاكرم من اشرف القرب . . . و جمع مستعدا بالله سبحانه التصلية على خير الانام . . . و قد ادرج فيها بعد كل عسر صلوات . . . الادكار الواردة و الدعوات الماثورة منه صلى الله عليه و سلم . و سممتها بالعوائد الذهبية و العوائد السنية الح .

Author Muhammad Giyâsaddîn bin Muhammad Shihâbaddîn ash-Shâfi'î al-Kaukanî الكوكبي السافعي الشافعي Refer-
ence books do not provide us with any account of the author However, it
is evident from his name that he was a Shafi'î scholar of Kaukan, South
India

No other copy is known to us

A very neat and correct copy with occasional marginal additions
Written in clear Naskh Not dated Probably thirteenth century A H
Neither in Haj Kh nor in Bock

Fol 22-28^b are blank There are some blank fly-leaves in the
beginning

Fol 29-92^b

II

ترغيب اهل السعادات على تكثير الصلوات

Tarîgb Ahl As-Sa'âdât 'alâ Taksîr aş-Şalawât

Some chapters from *Jadib al-Qulûb ilâ Dîyân al-mahbûb* (for which
see Lib Cat, VI, 490 and Ind Off, Pers, 720-722) of ash-Shaikh
'Abdalhaqq bin Saifaddîn ad-Dihlavî (d 1052/1642, see Lib Cat, V, 11,
404, VI, 490), selected by the author of the original himself (see intro-
duction quoted below)

Beginning

و بحمد الله الملك الكوادر الكريم اهتدى اللهم يا فارح اللهم و يا كاشف العم
مكذب دعوة المصطربين . . . هدية عدة فصول منتهية من كتاب
حدث العلوف الى ديار المكشوف الذي انعم الله به على القاريه عدد الحق بن
سعد الدين انتخبها بالتماس بعض احوان الصدق . . . مسماه بترغيب
اهل السعادات على تكثير الصلوات . . .
ذكر فوايد صلوات و نتائج و ممرات آن بدانكه فوايد صلوات دعويه الح .

The present abridgement ends with the following passage (fol 64^b)

و انى نعمت از عظام سحر حاح انى وعدر است سنجان ريك رب العزة
اب العالمى تمام سد مديحت حدب العلوب *

Fol 64^b-92^b contain collections of prayers (صلوات) for the Prophet ascribed to various saints and scholars. The *Salauats* were compiled by a_h Shaikh Abdalhaqq as appears from the following concluding passage (92^b)

نعم الصلوات التى جمعها الشيخ المحقق السنجى عدد الحق الدهلوى
ودس الله اسراره *

No other copy of the present work (e.g. *درعيت اهل السعادات* الح) seems to have been recorded. However a copy of a *muntakhab* from *Jaqb al Qulub* (مديحت از كتاب حدب العلوب) is noticed in Ind Off 2586 which beginning agrees with that of our copy. But the compilation of the same has been ascribed in Ind Off loc cit to an anonymous author while our copy is definite about the title and the author.

Written in Nastaliq. Not dated. Probably thirteenth century A H. There are some fly leaves in the end.

H L No 2561

No 2846

Fol 30 lines 9 to 13 size 8 × 4½ 5½ × 3

Al-Majmû'ah

The present majmû'ah consists of eight tracts mostly on prayer by different authors.

Fol 1^b-3

I

دعاء

Du'â'

An anonymous prayer beginning as

وَ اَللّٰهُمَّ اِنَّهٗ وَاَحَدٌ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ الْح

It is mainly composed of verses from the various surahs of the Qur'an. The compiler is not known.

The following note on the cover

كتاب احزاب السالفة *

goes to say that the present MS contains *Ahzâb*, ascribed to Abu'l Hasan 'Alî bin 'Abdaljabbâr ash-Shâdîlî (d 656/1258), but it does not seem to be correct, as the beginning and subject-matter of the present MS do not agree with those of the works of ash-Shâdîlî noticed in Berlin, 3868, 3875, 3878 and other catalogues

Written in clear and good Naskh, with full diacritical marks on thick creamy paper, within gold-ruled borders The frontispiece is illuminated by decoration

Not dated Probably thirteenth century A H

A fly-leaf in the beginning bears another short prayer beginning as follows

اللهم اهدنى فممن هديك و عافنى فممن عافى *

Fol 3^b-7^a

II

حزب

Hizb

Another anonymous prayer, beginning as follows

حم تدربل الكتاب من الله العزيز الحكيم *

The compiler is not known It is composed mostly of the verses from the various *sûnahs* of the Qur'ân

The handwriting and illuminations are quite identical with those of the MS No 2846/I above

Fol 7^b-8^a bear another short prayer, opening as follows

أشهد بالله العلى العظيم وحده و كعب بالجدد و الطاعون *

Fol 8^a-8^b contain a prayer entitled *As-Salât Al-Mutalasmiyah* (الصلوة المتلسمية), ascribed to Ash-Shaikh al-Akbar Muhyî addîn Ibn al-'Arabî (d 638/1240 see Lib Cat, XXVI 2789/1)

The following note at the end (fol 8^b)

عن الخصارى

indicates that the present prayer was narrated by one al-Hafuâwî

Fol 9^a contains another short prayer At the end of the prayer one Ahmad Bahjatî in a note says that he tried experimentally the above-mentioned prayer

Below this another '*Azîmah* called '*Azîmat al-jânn* (عزيمة الجان) is mentioned with certain instructions to apply the same

The following note at the end

ود اچارى السبح محمد ابن السبح عطا الخطيب بالمسجد الكرام المكى
على ما اشارة استاذة المرحوم مولانا السدد العالم العلامة عدد الرحمن الديارى
رحمة الله عليه

goes to say that the above '*Azîmah* was granted to the compiler (who does not reveal his name) by one ash-Shaikh Muhammad bin ash-Shaikh 'Atâ, *imâm* of the sacred mosque of Mecca and he, in his turn, was granted *Ijâzah* by his *Shaykh*, one 'Abdarrahmân an-Nahârî

Written in good Nasta'liq within gold-ruled borders Not dated
Probably thirteenth century A H

Fol 15^b-20^b

V

قصيدة في مدح النبى صلى الله عليه و سلم

Qaṣîdat fî Madḥ an-Nabîy Ṣallallâh 'alaiḥ wa Ṣallam

A *Qasîdah* in praise of the Prophet, ascribed to al-Imâm al-A'zam Abû Hanîfah An-Nu'mân bin Sâbit al-Kûfî (d 150/767 see Lib Cat, V, 1, 147-149, and Brock Suppl, 1, 284-85)

Beginning

يا سدد السادات حدثك فامدا ارحو رماك واحتمى بحمكا

The following note in the frontispiece

قصيدة حواحه عالمان امام اعظم

says that the present *Qasîdah* is by al-Imâm al-A'zam It ends as follows (fol 20^b)

صلى عليك الله يا علم الهدى ما حس مسناق الى مدواكا
وعلى صحتك الكرام حمديم و التاعس و كل من والاكا

Copies of such a *Qasîdah* have been mentioned in Cairo, vii, 540, Sarkis, 303 and Brock, Suppl, 1, 287/xii, but the beginning has not been given For editions, Turkish, Persian and Urdu translations, see Brock, loc cit

Written in clear Nasta'liq on thick creamy paper within gold ruled borders with full diacritical marks. The frontispiece is illuminated. Not dated. Probably thirteenth century A H.

Scribe *حليل بن محمد بن عبد الله الاويني*

Fol 21^a 21^b contain miscellaneous prayers ascribed to different persons. The margin of fol 21^b also contains a short prayer.

Fol 22 23^b

VI

دعاء يوم عاشوراء

Du'â' Yaum 'Āshurâ'

A prayer designated to be read on the day of *Āshura* (e.g. the tenth of Muharram). The prayer is preceded by an introductory note in which the compiler (who does not reveal his name) narrates some peculiarities of this prayer on the authority of his Shaikh Husain bin Muhammad bin Hasan al Basri al mimi who narrates the same from his Shaikh Hasan al Ujumi al Makkî (d 13 Shawwal 1113/14 3 1702 see Lib Cat V 579 Brock II 392 and Suppl.)

Beginning

سبحان الله ملكاً احدوا و به اعش الح *

For a copy of the same see Lib Cat XXVI

Written in clear Nasta'liq. Not dated. Probably thirteenth century A H.

Fol 22^b 23^a contain miscellaneous short prayers.

Fol 23^b-28

VII

علوه

Ṣalât

A copy of an anonymous prayer for the Prophet beginning as follows

اللهم ان الله و ملائكة يصلون على النبي فانها الدنى ا دعوا
يا من هو الدنى لا اله الا ه صل على سيدنا الح *

The compiler is not known. No other copy seems to have been recorded.

Fol 25^b-28^a (on the margin) contain a copy of the well known *Al Qasdat al Munfariyah* (العصدة المنفرة) of Abu l Fadl Yusuf bin Muhammad bin Yusuf al Nahmî at Tuzari (العصل يوسف بن محمد بن يوسف النحوي التوزري) (d 505/1113 or 513/1119 see Brock I 268 and Suppl.)

Beginning

اِسْتَدِي اَرَمَةً تَدْعِرُ مَدَّ اَدْنِ لَنَّاكَ بِالْقَرَحِ

For a copy of the same see Lib Cat , XVIII, 1, 1291/x, where the work has been ascribed to 'Afifaddîn 'Abdallâh bin As'ad al-Yâfi'î (d 768/1368), which seems to be incorrect, see Haj Kh , iv, 551-53 As-Subkî, *Tabaqât ash-Shafi'iyat al-Kubrâ*, v 24-25, and Brock , loc cit

For other details, various commentaries, copies and editions see Haj Kh , loc cit , Brock , loc cit and Sarkîs, 266-67

Written in clear Nasta'liq within gold-ruled borders, with full diacritical marks Not dated Probably thirteenth century A H

Fol 28^b-30^b

VIII

دعاء

Du'â'

An anonymous prayer beginning as follows

اَللّٰهُمَّ احْضَرْنَا مِنْ حَمْدِكَ اَعْدَانَنَا مِنْ نَفْسٍ اِيْدِيْنَا وَمِنْ حَالِنَا الْح *

The compiler is not known No other copy seems to have been recorded

Written in clear Nasta'liq Not dated Probably thirteenth century A H

H.L. No. 2560

No. 2847

Fol 54, lines 18 to 20, size 8" × 4½" 5½" × 3"

Al-Majmu'ah

A copy of a *maġmû'ah*, consisting of three treatises on mysticism, of which one is in Persian

Fol 1^b-3^t

I

رسالة في الصوف

Risâlat fî At-Taşawwuf

A short tract (in Persian) dealing with unityism or unity of existence (وحدة الوجود), according to the mystic way of thinking

Beginning

ان دات معدس كه حود او عى دات اوسه بعداد و اشار
در بعداد الح *

The MS does not bear either title or the author's name

No other copy seems to have been recorded

Written in Nasta'liq Not dated Probably twelfth century A H
(see No 2847/II below)

Fol 1^a 4^a are blank

Fol 5^b-49

II

العشرة الكاملة

Al-'Ashrat Al-Kâmilah

A useful work on mysticism dealing with the following ten important points (مسائل) e.g. (i) المعرفة (knowledge) (ii) توحيد دانه تعالى (unity of God) (iii) الروح (soul) (iv) في اسمائه وصفاته تعالى (about His names and attributes) (v) المحلى عن الرذائل (five pillars) (vi) الحب (love) (vii) المحلى بالعصائل (to abstain from vices) (viii) المحلى بالعصائل (to be adorned with virtues) (ix) السبق بالخير (a peculiar sort of ecstasy of the sufis) and (x) السبق بالخير (to compete in virtues)

Beginning (fol 4^b 5^a)

يا من ادب ادب له حود الا ادب الا و فيما يكون ادب
اما بعد فعول العدد المملوك كلم الله بن دو الله عدة رساله العنا من افوال
المسابيح حتى اعنكف [sic اعنكف] في سبعة [sic العشرة] الاحدة من 4
رمضان المبارك من سنة الف اربع و تسعين و ادى ربهنا على
عشرة ايام فتعجب اليوم الال في المعرفة و اليوم العاوى في توحيد
دانه تعالى تلك شجرة كاملة و سميتها بها لمطالعها لها
اليوم الاول اسم ان المعرفة علمى و حالى اما الاول الح *

Reference books available here do not provide us with any account of the author *Kahmaliyah* bn Nurallah بن نور الله. However it is evident from the date of the composition (1092 A H) given in the introduction (see beginning quoted above) that he was alive in the latter part of the eleventh century A H. Prominent sufis belonging to earlier periods have been quoted frequently.

The MS seems to be rare. No other copy appears to have been recorded.

Written in Naskh, the handwriting being identical with that of the preceding MS

Dated Tuesday, the 8th Ramadân, 1195/28-8-1781

The colophon of the scribe, who does not reveal his name, runs thus (fol 49^a)

تم كتابة هذه المسحقة يوم الثلاثاء من الرمضان [sic] سنة الف
و مائه و تسعون و خمس [sic] من الهجرة النبوية ... بتاريخ هشتم
شهر رمضان المبارك سنة ١١٩٥ هجرى روز سه شنبه فعل گرفته شد *

Some folios have been misplaced in binding

Neither in Haj Kh nor in Brock

Fol 49^a-54^b

III

قطعات شعریه

Qat'ât Sheriyah

Some pieces of verse, having a mystic colour, divided under different headings The first piece, under the heading شرح علم العلم و العصور و الغیبه, opens thus

لب [sic] فی العصور درجه العلیا مرحبا بی دعاية العصور
ایس العصور لب تدریة فرط شوق العواد ادا حوی

The compiler is not known However, a piece in praise of Kāshmir (fol 51^{a,b}) suggests that the poet has been in India

Written in Naskh Not dated Apparently the latter part of the twelfth century A H, the handwriting being identical with that of the MS No 2847/II above

H.L. No. 2562

No. 2848

Fol 60, lines 17 to 28, size 9 $\frac{1}{4}$ " × 5", 8 $\frac{1}{2}$ " × 4 $\frac{1}{4}$ "

Al-Majmû'ah

The present *majmû'ah* consists of eight tracts on prayer and allied subjects in Arabic and Persian by different authors

Fol 1^a-8^b

I

رساله فی الاسماء

Risâlat fī Al-Asmâ'

A tract in Arabic giving in detail the various names and attributes of God names and titles (الاعاب) of the Prophet Besides these various names given below are also recorded

- (i) Alī bn Abī Tālib (d 40/661) the Fourth Caliph
- (ii) Fatimah (d 11/632) the daughter of the Prophet and the following saints have also been given
- (iii) Shaiḥ Muḥyī addīn Abdalqādir al-Jīlī (d 61/1166)
- (iv) Shaiḥ Muḥammad Chishtī (d 632 or 633/1234 1236)
- (v) Shaiḥ Farīdaddīn Gharīshākar (d 664 or 668/1267 or 1269)
- (vi) Shaiḥ Nizamaddīn Auliya (d 725/1324)

The names of the holy Quran as recorded in the book itself have also been collected in the end (fol 8^b)

Beginning

عن ابی هريرة روى الله عنه قال قال رسول الله تعالى صلى الله عليه وسلم
 ان الله [sic] لله تعالى تسعة وتسعون اسما الح *

The MS does not bear either title or the compiler's name
 No other copy seems to have been recorded

Fol 9^a-16^b

II

تجويد الصلوات

Tuhfat as Ṣalawât

The present MS contains only the last portion (حاشية) of *Tuhfat as Salawat* a work (in Persian) on excellence and legal bindings of prayers (ملوة) by Kamaladdīn Husayn bin Alī al Wā'iz al Kaḥẓifī الواعظ الحسيني الكاظمي the well known scholar (d 910/1504 see Lib Cat VI 498) For a complete copy of *Tuhfat as Salawat* see Lib Cat XIV 1281 where the work is noticed under the title *Tuhfat as Salat* (تجويد الصلوة) See also Haj Kh II 230 where the work is named *Tuhfat as Salawat* تجويد الصلوات

The following note تجويد الصلوات at the end (fol 16^b margin) of the present MS supports Haj Kh's statement

Beginning (fol 9^a, margin)

در بیان صلوات متدویمه بدانکه اخصاء انواع صلوات [صلوات]
که علما و مشایخ *

(fol 9^b)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ *

After a comparison of the MS under notice with the Lib MS (cf vol vi, 1281) of *Tuhfat as Salawat* it appears that the main prayers (صلوات) (in Arabic), which number forty, have been recorded in (حوس) اصل الصلوة and the notes (in Persian) preceding them have been placed on the margin.

The main work is written in very ordinary Naskh and the notes on the margin are in good clear Nasta'liq.

Fol 15^a-16^b contain miscellaneous short prayers (ادعية)

Fol 17^a-21^a

III

مناجات

Munâjât

Various forms of *munajat* (e.g. prayer دعاء literally 'whispering to') in Persian and Arabic mixed with Persian are ascribed to Ash-Shaikh Muhyiaddin 'Abdalqâdn al Jili (d. Ramadân, 561/July 1166, see Lib Cat, XIII 851).

Beginning

مناجات سلطان المسانح و الاولاء ... هدرسد محی الدین عدد القادر
حیالنی ... ای حکیم درکاب عالم الہی حکیم درکاب
مہم درویشان الہی *

Fol 17^a (margin) bears a versified *munâjât* in Persian ascribed to the same al-Jilî, opening as follows

مناجات حصرت عوب الاعظم
حدایا مرا دستگیری کن مرا حواری درویش پندری کن

Fol 17^b-20^a consist of some metrical prayers in Persian ascribed to Shamsaddin at-Tabrizî (d. 645/1247, see Lib Pers Cat, Sup I 1820), commonly called *Shams-i-Tabriz*, the well-known saint and the spiritual guide of Jalâladdîn ar-Rûmî (d. 5 Jumâdâ, II, 672/17-12-1273, see Lib Cat, I, 59).

The first of these metrical prayers opens thus (fol 17^b margin)

مداحات حصرت شمس تدبر قدس الله سورة العرب

[آرذة] بعرارم فردارس الهی کس بفس حر نو فارم فردارس الهی

Fol 20-24^a (margin) bear miscellaneous prayers (ادعیه) in Arabic meant for different days of the week

Fol 24^a-33^a

IV

وصیت نامه

Wasiyat Nâmah

A very useful treatise (in Persian) dealing with some important problems of sufism such as existence (وجود) unity of existence (وحدة الوجود) and their implications Questions touching this world (دنيا) and the next world (معنی) also have been discussed fully It is based on the sayings of eminent sufis

The compiler is not known

Beginning

بسم الله الرحمن الرحيم الحمد لله رب العالمين
نام اس رساله
وصیت نامه است وصیت اول است که یکی بنده و یکی داد و هرچه بنده
ارو بنده و هرچه دادند ارو دادند هو الاول و الاحرار الطاهر و الباطن *

No other copy seems to have been recorded

Fol 34^b 35^b consist of a *Naqsh* (نقش) of *Ism Al lah* (اسم الله) with full explanation of its various lines and compartments (حانه)

Fol 36 contains a prayer called *Hışar ı Qadırı* for safety from enemy devils wizards and other calamities The prayer is preceded by a formula for its recitation and application

Fol 36^b-47^a

V

درود سوره

Darûd ı-Gauşîyah

A work on prayer (صلوة) in Arabic (the introduction and formulas being in Persian) The compiler of the present treatise has made it a point to mix the name (or title) of Ash Shaikh Abdalqadir al Jili (d 561/1160) with every *Salat* recorded in the work The author in his introduction (see the beginning quoted below) says that in composing the present

work, he was inspired by divine revelation, and after completion of the same, the Prophet himself blessed him in the dream and expressed his pleasure and acceptance of the *Salât* by Almighty

Beginning (fol 36^b)

الحمد لله رب العالمين اما بعدة منكوبد بدة صعيث
 نعمت الله بن فضل الله بدوزى چون نظر کردم بر محبت من شنيخ
 سيد شاه محي الدين در دل اين بدة از واردات سبحانى و الهام ربانى
 وارد شده كه نام ايسان بدرد پعمبر صلى الله عليه و سلم جمع كرده شود
 چون از تاليف اين درود فارغ شدم حضرت رسالت پناه را بخواب ديدم و مشرف
 شدم فرمان شد اى نعمت الله درود من در حضرت
 قدول افتاد الح *

The prayer (صلاة) proper opens as follows (fol 37^a) :

اللهم صل على محمد و آله و على غوث المومنين
 اللهم صل على محمد و آله و على غوث المسلمين

Compiler Ni'matallâh bin Fadlallâh Bannaurî الله بن فضل الله بنوری
 Nothing is known about the life and dates of the present compiler

Fol 47^a-49^a contain various names and titles of Shâikh 'Abdalqâdir al-Jîlî (d 561/1165) and other short prayers (ادعية)

Fol 35^b-39^a (margin) consist of a short work on the virtue (فضيلت) of الصمد . It begins as follows (fol 35^b, margin)

بسم الله الرحمن الرحيم - فضيلت الله الصمد بشار است اما مختصر بيان
 كرده شد بر دست و هفت باب - باب اول در بيان دعوت نصاب و زكوة و عشر
 و فعل - باب دوم در كفايت مهمات - باب سوم . الخ *

The work is divided into 27 short chapters (ابواب, cf introduction)
 The work proper opens thus (fol 35^b, 36^a, margin)

باب اول در بيان دعوت نصاب و زكوة و عشر و فعل چون كسى حواهد
 دعوت كند اول بايد كه الله الصمد احب يا اسرافيل الخ *

The work also contains some *Nuqûsh* according to the system prevalent among sûfis

The MS bears no clue to the author No other copy seems to have been recorded

Fol 46^b, 47^a (margin) contain miscellaneous titles of Shâikh 'Abdalqâdir al-Jîlî (d 561/1165).

Fol 49^b-50^b

VI

دعاء چهل کاف

Du'â' Chihâl Kâf

A copy of *Du a chihâl Kaf* beginning as follows

اَسْمِعْ عَلَيْنَاكَ وَ عَرِّمْنَاكَ
 بِحَقِّ الْكَافِ احِبَّ وَ اطعْ لِي
 بِحَقِّ كَعَاكَ رَبِّكَ كَمْ نَعْبُدُكَ وَ اَكْفَهُ الْح *

For details see Lib Cat \\\VI No 2795 (IX) p 66 This short prayer as its name indicates consists of some meaningless words denoting certain divine effects according to sufis notions and contains altogether forty ک an alphabet of Arabic letters

Fol 50^b-51^a contain a copy of *Du a Āghura* (دعاء عاشوراء) for a copy of which see Lib Cat XXVI No 2779 (VIII) and No V/VI above

Fol 49^b-51^a (margin) consist of various prayers with instructions for their recitation and application

Fol 51^b is blankFol 52^a-56^a

VII

دعاء

Du'â'

A prayer composed in the name of the Prophet and designated for safety from various calamities either they be from human beings devils or the jinns (الجن)

Beginning (fol 52)

هَذَا كِتَابٌ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ الْبَشَرِيِّ وَ الْعَرَبِيِّ وَ الْعَرَشِيِّ
 إِلَى مِنْ طَرِيقِ الدَّارِ مِنَ الرُّوَادِ وَ الْعَمَّا إِلَّا طَارِفًا بَطْنِ بَحْمٍ أَمَا بَعْدُ

أَنْ لَنَا وَ لَكُمْ فِي الْحَقْلِ سَعَةُ الْح *

End (fol 56)

وَ اَعِدَّةُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى

حَبْرِ حَلَقَةِ الْح *

The compiler is not known

Fol 56^b-60^b

VIII

هفت حصار

Haft Hişâr

A prayer (in Arabic) designated for victory and safety from enemy, stated to be compiled by al-Imâm Ja'far as-Sâdiq (d 148/765) (on the authority of the Prophet himself), cf introduction, the relevant passage, from which may be quoted here (fol 56^b, margin)

... حضرت رسالت صلی الله علیه و سلم را در جواب دید که نزدیک
او آمد و گفت که فرزندم جعفر صادق آیات فتح و نصرت را
از قرآن مجید جمع کرده است و ویرا هفت حصار نام کرده است اله *

Beginning

بسم الله الرحمن الرحيم - فالحصار الاول و ادا مرات القرآن جعلنا بيدك
و بين الدين اله *

Fol 56^b, 57^a bear introduction (which is in Persian) to the present work, explaining its origin, efficacy and peculiarities of the same

Fol 57^b (margin) consists of a formula to apply *sûrat al-Ikhlâs* (سورة الاخلاص, ch cxii of the Qur'ân) for any purpose

Fol 58^a (margin) contains a formula for application of 'Alim (عليم), one of the attributes of God

Fol 60^b also contains a formula for the recitation of some prayers

All are in one hand, written partly in Naskh and partly in Nasta'liq, between red-ruled or red-blue-ruled borders. Arabic versions almost bear full diacritical marks, though sometimes not put very correctly

Not dated Probably thirteenth century A H

Fol 51^b is blank

H.L. No. 2650

No. 2849

Fol 369, lines different (from 30 to 50), size 12½" × 7½", 11" × 5½"

Al-Majmû'ah

A valuable copy of a majmû'ah, comprising 20 works (in Arabic and Persian), mostly on sûfism by different eminent sûfi scholars. All are in one hand. Written towards the close of the eleventh century A H. Slightly

worm eaten and damaged. Repaired recently. However most of the treatises in this Majmu'ah are valuable as a source of knowledge.

Fol 1-27*

I

مواقع الحكوم و مطالع اهل الاسرار و العلوم

Mawâqı' An-Nujûm wa Mâtâlı' Ahillat Al-Asrâr
wa Al-'Ulûm

A work on sufism dealing mainly with the following three points (i) *al Gayat* (الغاية the end) (ii) *al Hidayat* (الهداية guidance) and (iii) *al Wilayat* (الولاية holiness). It was composed at Almarıyah (المريه) of Yaquṭ Mujaṃ al Buldan iv 517 18) in Ramadan 590/June July 1199 at the request of one of the author's disciples Abu Muḥammad Abdallāh Badr al Habashı al Harranı at Tamımı see Haj Kh vı 234 35 Brock ı 443/19 and Suppl. For full contents see Berlin 2908.

By Muḥyı addın Ibn Arabı (d 20 Rabı II 638/16 11 1240) see Lib Cat XXVI 2789/1

Beginning

الحمد لله الذى العدم المقسم بمواقع الحكوم
فيلادى [sic] دا العقل السلم فابى و صعت هذه الرساله الموسومه بمواقع
الحكوم و مطالع اهل الاسرار و العلوم من فاروق اوطانه و هجر
احواده و درج عن بلاده بدالك الان الطاهر ابو محمد
عدد الله بد الكششى الكرابى النعمى و سألنى انصاح طريق
من ابى الله نعلب سلم الع *

For other copies see Berlin loc cit Gotha 887 Wien 1907 Paris 1338/3 Cambr 1139 Peshawar 1048 Asafıyah ı 392/58 Ind Off 1298 and Brock loc cit. For a commentary upon the same by Abdar razzaq al Qashanı (d 730/1330) see Berlin 2909.

It was printed at Cairo 1325/1907 (see Brock loc cit and Sarkis 180).

Written in scholarly cursive hand (Naskh and Nasta'liq being mixed). Not dated. Apparently latter part of the eleventh century A.H. the hand writing being identical with that of the following MS.

The cover bears a quotation in another hand from the author's well known work *Al Futuḥat al Malıkiyah* (for which see Lib Cat ı 865-69 and Sarkis 178) in which he has made a reference to the present work. (Cf Haj Kh loc cit and also *al Futuḥat Bulaq* edition 1269 A.H. Vol ı p 372 and it is also recorded therein that Shaikh al Arabı composed this book in twenty one days in the month of Ramadan in the year 595 A.H./1199).

A fly-leaf in the beginning (in the same hand as the quotation on the cover) bears a note containing the list (though not very correct) of the works included in this Majmû'ah, which runs as follows

رسائل ابن مجموعه شريفة جمع كرده مولانا عيات الدين حسنى رحمه الله
كه ار اول تا آخر بخط شريف ايشان اسب *

Of the above-mentioned Maulânâ Gıyâsaddîn Husain we will know something hereafter. In the introduction of the MS No 2849/II below (fol 27^b) he surnames this collection of sûfic works *Al-Khirqaqh* (الخرقة), see the introduction quoted below (No 2849/II). Similarly in his preface to the MS No 2849/X below he surnames this Majmû'ah *Khirqat al-Ma'ârif*.

The cover also bears an illegible seal with the following note

تاریخ سب پنجم شهر رمضان سده ۱۱۰۰,۰۰۰ (۹) داخل کتبخانه شد.

Fol 27^b-63^b.

II

النباط الفوتحات المکی [المکیة]

Itiqât al-Futûhât al-Makkîyah

Selected chapters from *Al-Futûhât al-Makkîyah* of Ibn 'Arabî (d 638/1240, see No 2849/I above). For copies of *al-Futûhât* and other particulars see Lib Cat, X, 865-69, Brock, Suppl, 1, 792-94/11, and Sarkîs, 178.

Beginning

معارف فتوحات مكة الله القلب و ملتقتها [sic] التحقق بعاية وصوى الحمد
..... اما بعد يقول [sic] بقول العدد العقر الى الله المنتظر
لشهود العين فقير عبث الدين حسنى هذه بددة تستمل على
انتخاب الفتوحات المکی [sic] اردت ان اجعل تدمنا و تدركا من روعات هذه
المجموعة المسماة بالخرفة لجامعته .. و حقق بان تتمم هذه المجموعة
دون هذه الروعة السريعة دافص الانتخاب من باب [sic] الباب الثاني والعشرون
و ثلثمائة في معرفة مدرك من باع الحق بالخلق *

The MS contains chapters cccxxii, cccxxiii, cccxxv, cccxı (incomplete), cccxvii, cccxviii, cccxix of *Al-Futûhât* (Cf Bulâq edition, Vol iii).

Compiler Gıyâsaddîn Husain عياك الدين حسنى. Works of reference do not provide us with any account of him. However, from his submissions in his colophons (see No 2849/VI, VII, X, XIII, XV, XVI, XVII, and XIX below), it is gathered that he was a distinguished scholar and fond of standard sûfic works who flourished in the latter part of the eleventh century A H. He seems to be a *pupil* of Mîr Sayyid Muhammad whom he always accompanied (See No 2849/XIII below). It also appears from his own

submissions (cf colophon of No 2849/XIX below) that he assisted his patron Mir Sayyid Muhammad in discharging the *Diwani* affairs of the province of Allahabad and *faujdari* of *parganah-Kurah* and etc in 1080 A H Another work of him entitled *Sab in* (a collection of 70 Ahadith with their explanations in Persian) is noticed in Lib Cat XIV 1205 In the following passage which occurs in the introduction of *Sab in* (fol 2)

اما بعد اني مختصر احاديثي اسب ار احاديث نبوي كه مقرر جعفر
در ابداني مطالعه بعضي ار كتب احاديث و غيره جمع كرده بود در ديولا
كه سوره سحر و ريشه نود و نصد و نبيص رعبات بر مجموعه كه مسمى سحره
اسب مرفوع شده *

he refers to al *Khurqah* the present collection of him (see the beginning quoted above)

The MS is an autograph of the compiler the handwriting being identical with that of the rest Not dated Apparently towards the close of the eleventh century A H

Fol 64^b-70

III

الامر المحكم المربوط

Al-Amr Al-Muhkam Al-Marbût

An incomplete copy of Ibn Arabîs *Al Amr al Muhkam al Marbuṭ fî ma Yalam li Ahl Tarîq Al lah min Ash Shurûṭ* الامر المحكم المربوط فيما يلزم لاهل الطرق من الاشروط طريق الله من السروط see Lib Cat XXVI 2789/13

The present MS comes to an end with the following passage (fol 70^a margin)

و من اوصائهم اذا سقط مذهب شئ امانت او مال و لو كان
مانه الف دينار و نكودن قد [مسوا] عدها *

A misleading note on the cover says that the work is *الدعوات الالهية* (for which see No 2849/IV below) of the same author

Fol 70^a-89^b

IV

الدعوات الالهية في اصلاح المملكة الانسانية

At-Tadbîrât Al-Ilâhiyâh fî Islâh Al-Mamlukat Al-Insâniyah

A copy (defective from the beginning) of Ibn Arabîs *At Tadbîrât Al Ilâhiyah* For a complete copy of the same and other particulars see

Lib Cat., XIII, 887 See also Ind Off, 1313, Brock, Suppl., 1, 795/18
It was printed in Leiden, 1919, cf Brock, loc cit.

The present MS has been interwoven with the preceding MS, and written together as one work (both being left incomplete and defective)
It opens just from the place where the preceding work comes to an end abruptly with the following passage (fol 79^a, margin)

[و يكونون قد مشوا عندها] فافتش ايها الطالب الحبيب دسات التسلم
و اخرج بالحريّة عن رق الابتكار *

The above passage falls on fol 8^b of Lib MS (XIII, 887), bearing the concluding portion of the *Muqaddimah*

The handwriting is identical with that of the rest

Dated the last Friday of Safar, 1089/12-4-1678

The colophon of the scribe reads thus (fol 89^b)

.. . تم تسويدها يوم الجمعة الاحد من شهر الصفر [sic] صفر سنة الف
وتسع وثمانين من الهجرة .. *

Fol 80-89 have been misplaced in binding They should come before
fol 112 (cf also Nos 2849/IX and X below)

Fol 90^a-91^b

V

شرح البتين

Sharh Al-Baitain

A commentary upon the following two lines of Ibn 'Arabî's composition .

كما حروفا عالجات لم نُعلّ متعلقات في درى اعلى العلل
اذا انت فيه و لكن اب و ادب هو و الكل في هو هو وصل

By an anonymous author The MS does not bear any clue either to the author or to the title

Beginning

الحمد لله كما يدعى لجلاله . قال الشيخ المحقق مكى الدين
محمد بن على العربى - * شعر *

كما حروفا عالجات لم نُعلّ

اعلم ان سالكى طريق الحق على فسمين احمالا و تعصلا فقسم ياخذون العطايا
بالمجاهدات الح *

End

” كنف كان قبل وجود العبدى و بعد وجوده
و من علم السائق بوقوف الله لا يحكى عليه الا حق بلا شبهة هذا ما سمع لى
فى شرح العبدى فى هذا الوقت “ *

A commentary upon the same by Jalaladdin ad Dauwani (d 907/1501 see Lib Cat X 505) has been noticed in Berlin 2987 but the beginning and the end given therein do not agree with those of our copy For another anonymous commentary see Lib Cat XXVI 2794/6

Not dated Apparently the latter part of the eleventh century A H the handwriting being identical with that of the rest

Fol 92^b-93^a

VI

الرسالة المرحمة

Ar-Risâlat Al-Barzakhiyah

A short work giving a brief description of *Dar al Barzakh* (دار المرحج the intermediate world or the intervening state between death and the day of judgment)

Beginning

الحمد لله الذى احدع الاعيان و ادفع الاكوان و اوحى المرحج بعبده
الانسان و بعد مدة ندية يستعمل على بعض احكام داء المرحج و تربى
الانفعال اليه الى *

The present MS does not bear either name of or any clue to the author
In Ind Off 1301 it has been ascribed to Ibn Arabi (d 638/1240)

No other copy (except that noticed in Ind Off loc cit) seems to have been recorded

The handwriting is identical with that of the rest Dated Thursday the 19th Safar 1083/6 6 1672

The scribe in the following colophon (fol 93 margin)

بم يوم الخميس سبعة عشر [sic] من شهر صفر حرم الله بالحيرة و الطبر
سنة الف و ثلث و ثمانين د انامى كه درواش حذر القوس مستعص بصوص
سرمد مير سيد محمد سلمه الله تعالى از كوة دلسكر دارد حان كه صوبه دا اله اناد
دود امد هوا در غايه حرات و گرد و حاك د بهانه سدد دود
و مهم بردى رصددار ان دوى درناى حور درمنا دود و همه حا د كغار د ناى
مدكور محكم لسكر فلاك اندر دود در مقام بكرم نو نا تمام رسد *

says that in a very stormy day when he and Mir Sayyid Muhammad were accompanying the army of Da'ūd Khan, Subedâr (the then Governor of Allahabad) and they were expecting an expedition, encamping on the bank of the Jamna—in these stormy days, he completed the transcription of the present MS at a place called Bikrampûr

For the above-mentioned Mir Sayyid Muhammad, see No 2849/XIII below As regards Dâ'ūd Khan, it is well known that he was one of the high rank officers in the reign of Emperor Âlamgîr (1068–1118/1658–1707), who was appointed Governor of Allahabad in 1082/1671 (14th year of 'Âlamgîr's reign), see Mâ'âşır-ı-Âlamgîrî, fol 29^a, see for details Ma'âşır al-Umarâ', fol 156^a–157^b

The scribe does not mention his name in this colophon, but the identity of the handwriting with that of the rest indicates that he is no other person than Gıyâsaddîn Husain (cf No 2849/X, XIII, XIV, XV, XVI, XVII, XIX below)

Fol 93^b–102^a

VII

شرح الانوار فيما يعم على صاحب الخلوة من الاسرار

Sharḥ al-Anwâr fîmâ Yuftah'alâ Şâḥîb al-Khalwat min al-Asrâr

A copy of 'Abdalkarîm al-Jîlî's (d 832/1428, see Lib Cat , XXVI, 2789/7) commentary upon *al-Anwar* (for a copy of which see Lib. Cat , XIII, 884) of Ibn 'Arabî (d 638/1240)

For a copy of the present commentary see Lib Cat , XIII, 885, cf. also Lib Cat , XXVI, 2789/1 and Berlin, 2915

Beginning

الحمد الذى هو اظهر الكمال من مرتبتى الجمع و الفرق حالى لله
المطلوع عن جميع القيود المح

The following note appears on the frontispiece of the MS. .

هذه رسالة فى بعض فوائد السلوك من تصانيف شيخ [الشيخ]
الاکبر *

which is obviously not quite correct

Written in the same hand Dated 4 Rabi' I, 1083/20-6-1672 The scribe in the following colophon (fol 102^a, margin)

در فصد کوره در ایامی که درس شرح فصوص دروالا خدمت
شیخ ابو نجیب سلمه الله تعالى سرمایه وف و دستگاہ رندگانی بود

شیخ نظام الدین نامی از فقرا بر سبیل ستر عفو فرمودند
 در مجموعه که همراه داشتند مکتوب بود بالتماس این راه بود وادی ناگامی
 سه روز توقف فرمودند در والا خدمت انسانی عکالت الوقت عبودیت و
 و از روی مسوده مذکور در انامی که نه رفعت سدد احداث مدش
 منر سند محمد سلمه الله تعالی همراه داود جان ناظم صوبه الہ آباد کہ
 مهم بردی رمندار صوبه مذکور برآمده بود و یک گردی فاعه برکوت
 محترم لسكر اسلام بود نا تمام رسد چهارم ربیع الاول سنہ ۱۰۸۳ حرہ ناگام
 اعار و استحکام حفرل صورتکده عالم عنی و عمر عناب الدین حسن عنی الله عنہ *

says that during the period he was studying at Karah (کراہ now a small place near Allahabad see Mu jam al Amkinah p 43 In the Medieval period it was a great seat of learning) *Sharh Fusus* (for which see No 2849/VIII below) under Shaikh Abu Najib (no details are available about him except that he was a relative of the author) a pious man named Shaikh Nizam addin happened to come there who possessed the present work within his collection So he requested him (the pious man) to stay there and he made a rough copy of the same within three days and it was from that rough copy that he transcribed the present fair MS in the eventful days when he and Mir Sayyid Muhammad were accompanying Da ud Khan the Governor of Allahabad in his expedition against Hirdai one of the landlords of the same province (cf also No 2849/VI above)

Scribe عیاب الدین حسن

Fol 102^b-104

VIII

مستحبات من فصوص الحکم

Muntakhabât min Fusûs al-Hikam

Extracts from *Fusus al Hikam* of Mohammad Ibn Arabi (d 638/1240) known as As Shaikh Al Ak bar

Beginning

قال الشيخ الاکبر محمد بن علی العربی قدس سره فی فص الادی
 و لولا سربا الحق فی الموحودات بالصورة الخ *

For complete copies of the same and other particulars see Lib Cat XIII 870-883

Written in the same hand as the rest Not dated Apparently towards the close of the eleventh century A H

Fol 104^a-115^a

IX

مقدمة مطلع خصوص الكلم فى معانى فصوص الحكم

Muqaddimat Maṭla' Khuṣûṣ al-Kalim fî Ma'ânî
Fuṣûṣ al-Ḥikam

The present MS consists only of the *Muqaddimah* of Da'ūd bin Muḥammad al-Qaiṣarî's (d 751/1350, see Lib Cat, XIII, 876), commentary on *Fuṣûṣ al-Ḥikam* (for which see Lib Cat, XIII, 870-872) of Ibn 'Arabî (d 638/1240). For a complete copy of the present commentary see Lib Cat, XIII, 876, see also Brock, Suppl, 1, 793/d. The commentary was printed at Tehran, 1299 A H, and Bombay, 1300 A H, cf Brock, loc cit and Sarkîs, 1537.

Beginning

الحمد لله الذى عني الاعيان بعينه الودس الح *

Fol 112-114 have been misplaced (after fol 79) in binding. They should come after fol 111 (cf also Nos 2849/IV above and X below).

The handwriting is identical with that of the rest.

Fol 115^b-180^a

X

بعد النصوص فى شرح بعض العصوص

Naqd an-Nuṣûṣ fî Sharḥ Naqsh al-Fuṣûṣ

A copy of Nûraddîn 'Abdarrahmân al-Jâmî's (d 898/1492, see Lib Cat, II, 180) commentary (in Persian) on *Naqsh al-Fuṣûṣ*, the extract, which Ibn 'Arabî (d 638/1240) himself made from his well-known work *Fuṣûṣ al-Ḥikam* (for which see No 2849/IX above, and Haj Kh, iv pp 424-431).

Beginning

الحمد لله الذى جعل معانيه قلوب دوى الهمم الح *

For a copy of the present commentary and other particulars see Lib Cat, II, 212, cf also Haj Kh, vi, 380, Brock, 1, 443 and Suppl. The present commentary (e.g. Naqd an-Nuṣûṣ) should not be confounded with al-Jâmî's Arabic commentary on *Fuṣûṣ al-Ḥikam* (Ibn 'Arabî's original work, for which see Lib Cat, XIII, 879), Brock, Suppl, 1, 793/g, notices our author's Arabic commentary on *Fuṣûṣ al-Ḥikam* under the title *Naqd an-Nuṣûṣ* which is not correct. It is called only *Sharḥ Fuṣûṣ al-Ḥikam* (cf Haj Kh,

loc cit Lib Cat XIII 879 Berlin 2883 2888 Ind Off 1277 and Sarkis 871)

Dated 25 Rajab 1079/19 12 1668

The scribe in the following colophon (fol 180^a)

رفت انعام
مدرست اس شرح گرامی دست و بدکم ماه رحب
المرحب سنة هرا و هفتاد [و] ده هجرت معدهس
ار دار الدعان داکه در خدمت سند احدات معش
ار راه دریا بصورت صوبه الهاناد روانه شد بالای کشی روزی که هجراهی منزل
فرار نایب بود حرره نماشانی حیرتکده عالم عی فخر جعفر عاب الدن
عی الله تعالی عده *

says that during the days when he was starting from Dacca for the province of Allahabad to see his patron Mir Sayyid Muhammad he completed the transcription of the present MS on boat at a place called Hajarahati

Scribe عیاب الدن حسن

Fol 115-119 have been misplaced They should come before fol 120 (cf also No 2849/IV and IX above)

Fol 180^b-182^b

XI

تعانید الصوفیه

'Aqâ'id As-Sûfiyah

A short work consisting of a brief exposition of Islamic doctrines and beliefs as understood and interpreted by sufi philosophers The work contains frequent references to works of ash Shâikh al Akbar Ibn Arabi (d 638/1240) It was composed in 1036/1626 7

Beginning

الحمد لله الذى وسع قلب الانسان وسعه و سواة
فان العدد العنبر منور الصوفى قد ألهم فى سنة سنة [sic] سب و نائس و الف
ان نكتب التعانید الصوفیه مستعصا من ادوار الحصره فله الموحس سلطان
الصوفی سنح صوفی دو الله مروده *

The work proper opens thus (fol 180^b)

عنده ان الله تعالى من حب هو هو عی عن العالمی لا نعلی نه العام
من حب انعام اعلا *

The whole work is divided into Aqidahs which are distinctly written in red

End (fol 182^b)

.... كلما بلغ اليك قول الصوفية و هو غير معقول لك في الطاهر
ولا تذكرة أولاً الحاصل ان كل قول حالف السريعة و الطاهر و الناطق
هو مدكر و كل قول و افق السريعة فهو مقبول و ان كان بالتعذر و التأويل حاتمه
البي انا عددك و هذا الاسم اخرجنا من العدم الى الوجود سكون
محمد صلى الله عليه و آله و سلم *

Author Ash-Shaikh Firûz as-Sûfî السَّيِّح فيروز الصوفي Works of reference do not provide us with any account of the author's life and works The MS also affords no clue We have come across only one Shaikh Firûz (living in 1024/1615), whose period may coincide with that of our author (See Lib Cat, Suppl, II, 2176, and Ind Off, 2122, 27th fasc) But we are unable to determine that our author is the same Shaikh Firûz, mentioned in Lib Cat, loc cit However, he says in his introduction (see the beginning quoted above) that in year 1036 A H he was directed by the divine revelation to compose the present dissertation, deriving inspiration from his master (Shaikh), one Shaikh Sûfî Unfortunately, we are unable to add anything about this Shaikh Sûfî also However, it is evident from the above that Shaikh Sûfî died before 1036 A H, and our author flourished in the first half of the eleventh century A H

No other copy seems to have been recorded

Written in the same hand Not dated Apparently latter part of the eleventh century A H

There are useful marginal notes written by one Sirajaddîn al-Gaûsî, who calls Shaikh Muhammad Gauṣ (d 14-1-970/14-9-1562, see Beal's Dictionary, p 265, cf also Ind Off, 647/371) as his Shaykh (master) and Murshid (spiritual guide) The following marginal note (fol 180^b, margin)

اما لم يقل المصنف طول الله عمرة و اوصل الدنيا من فتوحاته و بركاته،
ان لدات الحق الحق *

indicates that Sirâjaddîn al-Gaûsî, the writer of the marginal notes, was a contemporary of the author

Fol 183-190^b

XII

رسالة الزوراء

Risâlat Az-Zaurâ'

Some observations on *Mabda'* and *Ma'âd* (the beginning and the end of the world) from mystical and philosophical points of view It was composed in Jumâdâ, II, 872/1468 at Tâbrîz By Jalâladdîn Muhammad

Ḥalāl al-Dīn Muḥammad b. Asad al-Ṣiddīqī ad-Dawwānī (d 907/1501 see Lib Cat \ 550 for further bibliography see Brock Suppl II 306) the well known philosopher of his age. It is recorded on fol 190^b that the book was completed by the author on the night of Thursday in Jumada Al Akhīr in the year 872 A H

"كتب بحمد الله تعالى محمد بن اسعد بن
 محمد الشيربحال الدواني الصديقي بعد العشاء الاخر من ليلة الخميس
 الخامس عشر من شهر جمادى الاخرى سنة ائتمى ستمى و ثمانمائة الهجرية
 ببلدة بدير حماة الله عن الكواكب"

Beginning

و بعد هذه بده
 الحمد لدانه لولده بدانه و الصلوة على نبه
 من الدعائى بل رده من الدعائى الخ *

Due to its importance the work has been commented upon extensively. For various commentaries and other particulars about them see Brock II 218/20 and Suppl see also Haj Kh III 544. For a commentary on the same and on the author's own commentary on the above (e.g. al Haura of Berlin 3225 Brock Suppl II 218/20a) by Kamaladdin Muhammad bin Fakhr al Lari (alive in 918 or 928) see Lib Cat \ III 920.

For other copies see Berlin 3223 4 5162/3 Gotha 87/8 Ind Off 1368-70. The work was printed at Stambul 1286 A H and Cairo 1326 A H with *Ta liqat*. Cf Brock loc cit and Sarkis 892.

Written in ordinary Naskh. Not dated. Apparently the latter part of the eleventh century A H the handwriting being identical with that of the rest.

There are useful marginal notes (throughout the MS) which seem to be extracted from *al Haura* (العزراء) the author's own commentary upon the present work as appears from the word منه affixed to most of the notes. Some notes are ascribed to one Qadī Nī matallāh.

Fol 191 -202^b

XIII

اصل الاصول

Asl al-Usûl

An exposition of some important principles of sufism. The work is a selection from the works of eminent sufi scholars as Najmaddin Kubra (d killed 618/1221 see Lib Cat \ III 699/3) Ibn Arabi (d 638/1240) Ṣadraddin al Qunawī (d 672/1273 see Lib Cat \ III 873) and others. The present MS is an autograph of the compiler.

Compiler Giyaṣaddin Husain عاب الدين حسن (see No 2849/II above)

Beginning

الحمد لله الواحد الاحد و الصلوة على سيدنا محمد مطهر الانام الامجد
 . . . اما بعد حذران صورت كدۀ عالم عن فقير عذاب الدين حسن كه
 مدهوش دسه كلام كرامت انجام اولناى كرام . . . اسب . . .
 و بمقتضى من احب شدنا اكثر ذكره هر جا تصدىقى از بن تكهبن و نالدى
 در بن اصطلاح انتخاب و تحرير آن را دست آوير اين معدى ميسار
 و از ادبا فوائد طاهرى اين شعل شريف آسب كه در سواد اعظم تسويد اين
 مطالب معدوى از فساد و احتلاط سبه كاران سوداى دندوى محفوظ ميباشد
 و از حمله تاليفات و انتخابات اين مسوده اسب كه پرتو تكهبن بعضى از عرفا
 بران تافته و مسمى باصل الاصول سده الاصل فى الكصراپ الداتة و بعض
 مراتب الكلية حضرت هويب عذاب سب از ملاحظه دات الم *

In the above introduction the compiler says that being fond of mystic literature, he used to make selections from any valuable work he came across to it. The utility of this labour, according to him, lies in the fact that it preserves those valuable treasures and saves them from destruction and *mitigation* (تخريف) at the hands of mischief-makers.

The work begins on fol 191^a and then covers only margins of fol 192^a-198^a and afterwards again constitutes fully fol 198^b-202^b.

Written in scholarly cursive Nasta'liq, the heading being in red.

The colophon of the scribe-compiler, which throws light on some contemporary events, reads thus (fol 202^b)

اين انتخاب مستطاب در ايامى كه بلدة اله آباد را سلاب وهر الهى
 حراب ساخت و ساكدان معموره مدكور را حانه ويرانى بخاك دساد در اواخر
 موسم برسات همن سال سد احدات مدش همه بك بى بد مىرسد محمد
 سلمه الله تعالى كه شعل وراز [آندۀ] روى كمالات معدوى ساحته فصد كوره
 نتحريك صوبه دار دو و صوب دادن بعضى از امور ملكى عازم حراب آباد بلدة
 مدكور گرديد در محرر و مولف اين منتخب . . . فقير عذاب الدين حسبن
 وبقى بود سود اين سفر استعار ملازم بعضى از فقر اسب كه در بلدة مدكور
 توطن داشتند مثل ودوه وقرائى عارف بالله شيخ . محمد افضل
 . . . كه از حلقاى سد العرفا مىرسد محمد كالبى اند كه از عرفاى معروف
 آن ديار بودند و فقير در صعر سن بهدايى سعادات سرمدى ملازمت ايسان
 بهره مىد گرديده اسب ديگر سالك مسلك مستقيم وقر ودا شيخ عدد الدائم
 كه از مدسويان و مريدان محقق كامل . . . شفته حمال هو شيخ مىرسد محمد

لکھنؤ کہ از مساعیر وقرای رماں ادد و بالفعل سرگرم درند سربراہاں اس طریق
اس حد کلمہ در سنبل حاتمہ درکبر رماں اابل شہر حمدی الدانی

سنہ ۱۰۸۲ *

The above colophon goes on to say that in the year 1082/1671 when the city of Allahabad was devastated by flood his patron Mir Sayyid Muhammad who held a substantial ministerial post in the province started from Karah (see No 2849/VI above) for the place (and the scribe compiler accompanying him) according to the instruction of the new governor and for discharging some important administrative duties. The utility of this journey for the present compiler was to have achieved the benefit of the society of some distinguished saints of the place such as Shaykh Muhammad Afdal a disciple and halifah of Mir Sayyid Muhammad of Kalpi whom he had privilege to see in his boyhood and Shaykh Abdadda'im a disciple of Shaykh Pir Muhammad of Lucknow.

Of the historical personalities mentioned in the above important colophon Mir Sayyid Muhammad is the most important. It appears that he was in charge of *diwani* of the province of Allahabad and faujdari of parganah Karah in the vicinity of Allahabad (cf colophon No 2849/XIX below). He also accompanied the governors in their military expeditions (cf colophon No 2849/VI and VII above). It is also evident that he remained in charge of his post under three governors e.g. Ilahwardi Khan Alamgir shahi (see No 2849/XIV and XVI below) Mir Khan who was appointed to the governorship of the province after the death of Ilahwardi Khan Alamgir shahi in 1079 A.H. and held the post for two years (see Ma'asir al Umara fol 42^b Ma'asir al Alamgiri fol 12) and Da'ud Khan Quraishi (see No 2849/VI above).

The new *shubadar* referred to in the above colophon is no doubt Da'ud Khan Quraishi who was appointed to the governorship of the province in 1082/1671 after the transfer of Mir Khan (see Ma'asir al Alamgiri fol 29).

Of the two saints mentioned by the compiler Shaykh Muhammad Afdal was a prominent *sufi* scholar of the eleventh century A.H. Born in 1038/1638 his death took place at Allahabad on 15 12 1124/21 1713 (the corresponding date e.g. 1712 as given in Lib Cat I 78 is not correct). For details see Lib Cat loc cit Tab'irat an Nazirin fol 389 498^b 499 and Beal's Oriental Biographical Dictionary p 259. His *shaykh* (spiritual guide) Mir Sayyid Muhammad (referred to in the colophon) of Kalpi was the most prominent saint of his age. He died on Monday the 26th *Shaban* 1071/15 4 1661. For details see Ma'asir al Kiram fol 39^b 42.

Of the other saint Shaykh Abdadda'im no definite dates are known. However it is evident from the fact (cf colophon quoted above) that he was a disciple of Shaykh Pir Muhammad of Lucknow (a great saint of his age whose death took place on 14 Jumada II 1085/5 9 1674 see Tab'irat an Nazirin fol 208^b) and was alive in 1082 A.H. (cf colophon loc cit) that he flourished in the latter part of the eleventh century A.H.

Dated the beginning of Jumâdâ II, 1082/towards the end of September, 1671

Scribe-compiler عياك الدين حسين

Fol 191^b-198^a

XIV .

کشف الرموز

Kashf Ar-Rumûz

A rare work dealing with some important points, generally discussed in şûfism It is a selection from *malfûzât* (sayings) of Dâ'ûd bin Muhammad al-Qaisarî al-Hanafî (d 751/1350, see No 2849/IX above), collected by Shaikh (Khawjah) Abulwafâ' al-Khawarizmî (cf the beginning quoted below), a great saint and scholar who composed a few works on Tauhid He was also a poet (see Habîb as-Siyar, vol 3, iii, p 144) His death took place in 835/1431-2 (see for further details Habîb as-Siyar, loc cit, and Nafahât al-Uns, p 499)

Compiler The same Gıyâşaddîn Husain, see No 2849/II above

Beginning

الحمد لله الاول لا اول له ، الآخر لا آخر له ————— اما بعد اين
صلی اسب چند که هرره گرد وادی طلب ، تماشائی عترتکده عالم عن
فقرعیات الدین حسین از دستکده که ودوة ارباب صفا شیخ ابو الوفا قدس سره
ملفوظات شیخ محقق صوفی مدقق داود مصری قدس الله تعالی
سره که از شارحان فصوص الحکم اسب دران جمع کرده ، بحکم عدم فرصت عجاله
الوقت انتحالی نمود و مسمی بکشف الرموز گرداندد و این انتخاب برهف
فصل اشتمال دارد انج :

The work is divided into the following seven *fasl*

Fol 191 ^b	I	فصل اول در بیان نفس و عقل و قلب و روح
Fol 192 ^a	II	فصل دوم در بیان مراتب و اطوار و حرد و وسایط وصول فیضان حرد از حصص حق با عیان عالم شهود *
Fol 193 ^b	III	فصل سیم در بیان عشق و محبت و تقسیم آن
Fol 194 ^a	IV	فصل چهارم در بیان داب و صفات اسمای حصص حق
Fol 195 ^a	V	فصل پنجم در بیان و حوب و امکان و امتناع
Fol 195 ^b	VI	فصل ششم در بیان عقل کل و نفس کل و بیان تقدم ایسان بر سائر موجودات چنانکه حکما اعتبار کرده اند *
Fol 196 ^b		فصل هفتم در بیان عوالم بر سیل احمال

No other copy of the *Malfuzat* of al Qasari or the present abridgement seems to have been recorded. The present MS is an autograph of the compiler hence much valuable.

Written in scholarly Nasta'liq. Dated towards the end of Dū l Hijjah 1079/May 1669.

The compiler scribe in the following colophon (fol 198^a)

The colophon of the scribe in fol 198 runs as

رب احسنهم تدوين اس گرامی صحیفه الکفای او احر شهر دی حقه
الکرام سده هرا همداد و ده هکری در ناده الہ آباد امامی کہ د والا ملازم
و عالی خدمت حسنا سب نساء سرمد مدر سدد محمد ادام الله برکات
حدوده ار قصه کوہ بعد فوف ناظم صوفہ نلده مذکور رسدده شد حره
نما سانی حبر نلده عس درہ جعفر جعفر عات الدس حسنی علی الله عہ *

says that he completed the present work in the concluding days of Dū l Hijjah 1079 A H in the city of Allahabad when he reached there in the company of his patron Mir Sayyid Muhammad after the death of the then Nazim (governor) of the province (e g Ilahwardi Khan Alamgirshahi) of Ma asir : Alamgiri fol 12^a and colophon of the MS No 2849/XVI below

For Mir Sayyid Muhammad see No 2849/III above

Fol 203 -240

XV

اسعد اللمعاب

Ashī 'at al-Lama'ât

A copy of *Ashī at al Lama at* a commentary upon the *Lama at* (لمعاب) of Fakhraddin Ibrahim bin Shahriyar Iraqi (d 686/1287 or 811 688/1289 see Lib Cat I 89)

Bv Nuraddin Abdarrahan Jamī (d 181 898/911 1492 see Lib Cat II 180) For a copy of the present commentary and the original of Iraqi see Lib Cat II 181 and XVI 1352

Beginning

لو لا لمعات رب نور العدم من بحر حمى الحدود و حى الحرم

The MS covers fol 203 203^b-220 (only margins) 220^b-240^a (full folios including margins)

Written in the same hand the original text being in red. Dated 4 Sha'ban 1083/1511 1672

The scribe in the following colophon (fol 239^b [margin], 240ⁱ)

احتتام اسب کتاب این عسده معدوی در اوائل ایام اجتماع باطله میادین
سداس که پیدسکاران مطهر و در ویری ادد انتعاق افتاد و انس ادداء اجتماع بانی
اسب که صوده دار الله داد داؤد حان بحکم مرمادرمائی طاهر زمان حلد الله ملکه
باستدصال هر وی رمدداد مشهور آن روی آب دریای خون درون آمده بود
سود این سفر ادراک جمعی اسب از اکثر اردوی اسلام و اعز دنا که درو دین را
با دددازی دنا طللی جمع کرده ادد و دعوی تحقق دعوت وقر را با معنی
اقتضای صفات عدا طاهر صم ساحه ادد و فی الواقع سدب دمساد دصه دشریب
افراج شاحساز هوا یعدی ادنای دنا که مزاج روان عرصه هوس ادد یک گونه
کمالی درین حماءه مشاهده رمب حصوف حی حل سادہ توفیق ترک حظام ددوی
دستگترشان گرداناد و از استهلاک و ادہماک در ورطات آن رھائی دھاد یکی
ازین طائعه شدربدسه فتوب و حوامردی مررا ناگه مختاطب نارسلان حان
ولد الله وردی حان اسب - دروم خادم درویشان دشریب درویشان آسدا تهور خان
موجداز لکنو اسب - سوم مخصوص دسوانی معروف ایام ساطدب سلطان سحاع
در دنگاله مررا عزیر الله ددشی صوده اسب سامم الله تعالی - چهارم شهر
شعبان المعظم سده ۱۰۸۳ بر سیدل یادگار دتحریر در آمد حرره بدر عاب الدین حسن
عفی الله تعالی عنه ۱

says that he completed the transcription of the present MS in the beginning of those eventful days when the most prominent generals of the time assembled together to take part in an expedition against Hirdai, a notorious landlord residing on the other side of the river Jumna. It was, in fact, the second expedition (for a reference to the first expedition see No 2849/VI, and VII above) which Dâ'ûd Khân led against the said Hirdai under the orders of the Emperor Aurangzeb 'Âlamgîr. The utility of this journey for the scribe lies in the benefit of seeing together such Muslim commanders who possess also piety and asceticism with military intelligence and worldly pomp and luxury. These generals include Arsalân Khân, Mirzâ Bagh, the son of Ilâhwardî Khân, Tahawwur Khân, *fayzdâi* of Lucknow, and Mirza 'Azîzallâh, Mîrbakhshî, lately associated with Sultân Shujâ' in Bengal. Recorded on the 4th Sha'bân, 1083 A H, as a memorial.

For a reference of Dâ'ûd Khân, the chief commander of the expedition, see No 2849/VI above. Of the three other generals, Arsalân Khân, Mirzâ Bâgh, was son of Ilahwardî Khân I (d 1069/1659, cf Beal's Oriental Dictionary, p 47) and brother of Ilâhwardî Khân 'Âlamgîrshâhî (d 1079/1669, cf Mâ'âsir al-Umarâ', fol 50^b-51^a, and Beal, loc cit). Like his brother, he also enjoyed the patronage of Emperor 'Âlamgîr after his

father's death (cf Ma'asir Alamgiri fol 12^a) and was alive till the beginning of the 40th year of Alamgiri's reign e.g. towards the close of 1107 A H / 1696 (see Ma'asir Alamgiri fol 196^a cf also Beal p 78)

Tahawwur Khan was also a nobleman of Alamgiri's reign who held the post of *faujdar* of Oudh till the 22nd year of the Emperor's reign e.g. 1089 A H. Afterwards he was appointed *faujdar* of Ajmer (see Ma'asir Alamgiri fol 69^b 70^b 76 79^a)

Sultan Shuja was the second son of the Emperor Shahjahan (1037-1068/1628-1658). He was appointed governor of Bengal by his father. He governed the country till Alamgiri's accession to the throne and suffered defeat at the Emperor's hand in 1069/1659. His tragic death took place in 1071/1660. For details see Tarikh-i Shah Shuja fol 94^b-104 Alamgiri Namah fol 92^a-112. See also Beal p 392.

Scribe عباد الدین حسن

Fol 203^b-220

XVI

تکمیل ایمان ر تعویذ الاقان

Takmîl al-Imân wa Taqwîyat al-Iqân

A correct and considerably old copy of *Takmîl al-Imân wa Taqwîyat al-Iqân* a work on popular exposition of the Sunni theology.

By Shaikh Abdalhaque bin Saifaddin ad Dihlawi (d. 1052/1642) the celebrated Indian scholar. For his life and works see Lib. Cat. VI 490.

Beginning

الحمد لله رب العالمين
اما بعد منكوبه معتر حيدر
عدد الحق
س سبع الدین الح *

For copies of the work and other details see Lib. Cat. XIV Nos 1283-84.

The handwriting is identical with the rest. Dated 15 Dhu'l-Hijjah 1079/6 5 1669. The present MS was transcribed only twenty seven years after author's death (e.g. 1052 A H) hence it is much valuable.

The colophon of the scribe reads as follows (fol 225^b)

نادرهم شهر دى الحجة الحرام سنة هجراته شجرى د بلدة اله آباد
تحریر ابن ساله ابقان اباد د امامى که بعد از فوت ناظم صوفیه مذکور
الله دى حال از قصده کوزه د والا خدمت سراسر سعادت سلاله والا د دمان
سناد مرسد محمد سلمه الله تعالى بداده مسطور سدد
حرره نماشاى حیرتکده عالم عن معتر عباد الدین حسن ع الله له لوالده *

For the events referred to above see colophon of the MS No 2849/
XIV above

Scribe عياك الدين حسين

Fol 241-333^b

XVII

تكميلات

Tahqîqât

A valuable work on the principles and doctrines of sûfism, exposing miscellaneous important points such as التوحيد (oneness of God), الوجود (existence of God), and different stages of *ulûl*. It also gives an explanation of the 'Arabic alphabet from a sûfi viewpoint and ninety-nine attributes of God. It is divided into small chapters, bearing the heading التحقيق فى. Qur'anic verses, Ahâdis and sayings of eminent sûfis have been quoted extensively. Frequent portions have been written in 'Arabic also.

By Muhammad bin Muhammad bin Mahmûd al-Hâfizî al-Bukhârî, better known as Khawja Muhammad Pârsâ محمد بن محمد بن محمود الحافظى, a well-known sûfi of his time. His death took place at Madînah in Du'l Hîjjah, 822/Jan., 1420. For details see Lib Cat., XVI 1371.

Beginning

الحمد لله الذى احتار ع ما هتتاب الاشياء بعض وجوده و كساهم كحل الوجود
مكوده . وبعد ما تبين رُمر الاطباب فى ادبات العديم سعادته من
طريق الدطر وهو حق الدمن ان يستدل عليه بالوجود التحقيق
فى التوحد و اعلموا احوالى توحد ذروة علمى حالات اس
و عزة ونقى معامات تاح ادناس الح *

For other copies of the work see Bûhârî, II, 174, Âsafiyyah I, 408/110

Written in the same hand. Dated Monday the 7th Rajab 1080/22-11-1669

The scribe in the following colophon, which reads as follows (fol 333^b, margin)

رسولى عترتة عالم عدن فقير عياك الدين حسين بتوفيق تكثير ائین مجموعه
يعنى تحقيقات كه تصدق ودرة اولنا كرام حصر حواحد
محمد يارساس و دس الله سره الاصلى موفى گردید در ایامى كه بحسب
اتعافات حسن از دوام سعادت ادد و ران محفل متعالى مترسد محمد
بود در وصده كورة من مصافات صوته اله آنك كه موطن و صلاست

روز دو شنبه هفتم رجب سنه هشتاد و پنجى رجبى اسماء
دندوت *

says that he completed the transcription of the present work in Karalī (Allahabad) on Monday the 7th Rajab (10) 80 A H while he was enjoying the company of Mir Sayyid Muhammad (cf the MS No 2849/VI VII and X above)

Scribe عباد الدین حسن

Fol 334-336

XVIII

رساله لوائح

Risālah-i-Lawā'ih

A copy of *Lauā'ih* (a collection of ṣūfī doctrines) of Nuraddīn Abdarrahman al jamī (d 898/1492 see No 2849/X above)

Beginning

لا احمى بناء سلك، كيف و كل بناء يعود اليك الي *

For copies and other details see Lib Cat II Nos 181/α 210 211
Not dated Apparently the latter part of the eleventh century A H the handwriting being identical with the rest

Scribe عباد الدین حسن

Fol 336^b-355^b

XIX

خلاصه الرسحات

Khulāsat Ar-Rashahāt

Extracts from *Rashahat Ain al Hayat* of Fakhraddīn Alī bin Alī bin al Husain al Wa'iz al Kashifī (d 939/1352 see Lib Cat VIII 664)
The compiler of the present work has extracted *Rashahat* (رسحات) from the above mentioned work of al Kashifī and arranged them in book form For copies of the original see Lib Cat VIII 664 65

Compiler عباد الدین حسن Ghiyāṣaddīn Husain

Beginning

ای در رشحات ملرم قدس توکم انسان همه خو طوره منان فارم
الحمد لله الملك العبدى الاول
و انعام
و عبر عباد الدین حسن معروض معمر و حدت

... .. و از جمله تاليفات فقير درين باب اين تاليف شريفست
 كه از نسخه ستوده رسحات كه على بن الحسن الواعظ الكسفى المستهتر بالصغى
 در احوال والا مآل رجال صاحب كمال . . . تاليف نموده رسحات آن را كه
 در دليل احوال هروالا فدرى هم بعد از آن در گوار فعل كرده انتخاب نموده
 درون دوش و مسمى بخلاصه الرشحات صاحب . الح *

No other copy of this abridgement is known to us

The MS is an autograph Dated 5 Du'l Hıjjah, 1080/16-4-1670 The colophon of the compiler-scribe reads as follows (fol 355^b, margin)

پديهم مائة دى حجة الكرام سنة ١٠٨٠ تا تمام رسد در ايامى كه بحكم
 دوستهاى معنوى و مداسات و طرى اعانه و امداد شعل ديوانى صوده اله آباد
 و موحداى برگنده كوزة وعدة به جانب سد احداك مدش . مترسد محمد
 سامه الله . . . باعث تصديق و وف و تشوئس حال بوده بقدر فرص
 بتحرير صيغة موفى مى افتاد . . . حوزة ناكم اعار و احكام سوداى
 عترتكمه عالم عن فقير عبات الدين حسن *

in which he says that he completed the transcription of the present MS on 5 Du'l Hıjjah, 1080, when he was assisting (and officiating) Mir Sayyid Muhammad in discharging his duties in the *Dîwânî* of province Allâhâbâd and *faujdarî* of parganah Karah, cf No 2849/II above

Fol 356^a-367^a

XX

تكملة الاحرار

Tuḥfat Al-Ahrâr

The present MS bears a collection of the sayings of Khawajah 'Ubaï-dallâh Ahrâr, the most prominent sant of the Naqshbandiyah order (d 895/1489, see *Rashahât* 'Ain al-Hayât of al-Kâshifî and Lib Cat, VIII, 664) These sayings are extracted from *Rashahât* (cf No XIX above) and *Fıraqât* (for a copy of which see *Asâfiyah*, I, 458/151), of Khawajah Ahrâr, compiled by his disciple and son-in-law Mîr 'Abdalawwal (d beginning of Du'l Hıjjah, 905/end of June, 1500, see *Ind Off*, 1920/27) Cf the introduction of the compiler quoted below

Compiler The same Gıyâsaddîn Husain

Beginning

الحمد لله الذى جعلنى من موالى اوليائه . . . اما بعد سودائى
 ساهكار صورتكمه عالم عن فقير عبات الدين حسن از ابتدائ عطائى استعداد اطلاع

در عاوشان معدوی و عرا
 بی احداث مسعوف تنوع کلام جععب انسام
 مسامح طری مسعول بحیر لمطاب بصانف اهل بحقق انس
 یکی از اعراضه مذکو که محرر باحصاص ادب اشان استسعاد دافده از حصراب
 القدس سلسله الدشب بمسعدده و دس اسراهم ناصر الدس و الدفا حصراب انسا
 حواحه عندد الله احرا دد که شان بحقق اشان د دافس بحافس از کلام سار
 حصراب انس سلسله الا مسعددی انس ی مسعوده حروفه المعارف از سکا
 اسان اندک صاحب شهاب د دبل احوال والا مال انسان بعل کرده د صم
 اندک بحقه مسطور که مسمی بحلایه الرشحاب گردیده و بحیر رسیده بود
 د دغولا که بمطالعه و عراب که از نالغاب شریف حصراب انسان انس و جمع
 مبر عدد الال که یکی از مخلصان ان حباب است مسعدده امد
 ازس هر د بحقه سامی بعضی از بغاس اسرار و لطاف معارف را
 بترن بوش و مسمی بحقه الاحرا صاحب
 که بوجدد بحسب بکو بخلص دل و بحردد او از اگاهی د بوحی الح *

The MS is an autograph the handwriting being identical with the rest Not dated Apparently towards the close of the eleventh century A H

Fol 367^b 369^a are blank Fol 369^b bears miscellaneous extracts

H L No 2635

No 2850

Fol 248 lines different (12 to 25) size 10 × 7 7 × 5

المکرمه

Al-Majmū'ah

A copy of a *majmu'ah* consisting of 23 independent works short treatises answers to questions relating to everyday life extracts from reliable works on miscellaneous topics and useful comments upon them

Written in different hands (Nashk and Nastaliq) probably by one and the same scribe Not dated Probably latter part of the thirteenth century A H

The cover bears a note by the compiler (scribe) one Abdalkhalīq in which he says that he collected matters of different branches of learning

in this MS for his own use and benefit. The note, referred to above, reads as follows

هذه نسخة عجيبة عربية جامعة للعلوم الطاهرة و الناطقة بل اورد
 فيها شئ [sic] من اكثر مدون العلم لتسر الناظر العاقل بها و من يطالعها
 بعين الانصاف يدعى بالخبر ولا يطعن و لا يرمى الى لاجل بعضى كذبت
 في وف ما حصل و سرى احقر عدد الخالق عفى و تجاوز عنه *

Another note in Persian enumerates the folios of the MS Fly-leaves (fol 1^a-7^b) contain a full contents of the matter included in the present collection

The main features are given below

Fol 2^a-10^b

I

نبذات مخضلة

Nubadât Mukhtalifah

Miscellaneous extracts from different works

The authors chiefly quoted are

(i) Shihâbaddîn Abu'l Qâsim 'Abdarrahmân bin Ismâ'il bin Ibrâhîm al-Maqdisî ash-Shâfi'î Abû Shâmah (erroneously recorded in the MS as Muhammad bin 'Abdarrahmân Ibn Shâmah, cf MS fol 2^b, 4^a, 9^b) Born on 23 Rabi' II, 599/10-1-1203, he died on 19 Ramadân, 665/13-6-1268 For details see Lib Cat, VIII, 380, and Brock, 1, 317 and Suppl

(ii) Jalaladdîn as-Suyutî (d 911/1505, see Lib Cat, XXV, 2773/1)

(iii) Ibn Hajar al-Haisamî al-Makkî (d 974/1567, see Lib Cat, XXVI No 2801/12)

Fol 11^a-28^a

II

عجالة نافع

'Ujâlah-i-Nâfi'ah

A copy of 'Ujâlah-i-Nâfi'ah, a short useful work on *Usûl al-Hadîs* For a copy of which see Lib Pers Cat, S 11, 2059

By Shâh 'Abdal'azîz ad-Dihlawî, a celebrated Indian saint and scholar who flourished in the latter half of the twelfth century and the beginning of the thirteenth century A H Some account of his life has been given in

Lib Cat VIII 652 It may be added here that his father *Shah Wali Allah ad Dihlawi* (d 1176/1762 see H L No 2565/I above) was an illustrious scholar saint and reformer to whom and his sons is due the present awakening of Muslim India and spread of Islamic learning among them After the death of his illustrious father in 1176 A H the present author ascended the throne of learning and teaching students and scholars flocking to him from far and near (even from distant foreign countries) He composed many works on different branches of Islamic learning mostly in Persian Born in 1159/1746 his death took place on 7 Shawwal 1230/June 1824 (the date of his death 1277 as recorded in Lib Cat VIII 652 is not correct probably being a misprint) For details about his life and works see *Ubaydallah as Sindī's Shah Wali Allah aur Unki Siyasi Tahrik* (سید ولی اللہ اور انکی سیاسی تحریک) (Beal's Oriental Dictionary 3 Brock Suppl II 615 and Lib Cat loc cit

Written in clear Nasta'liq with occasional marginal notes It was copied from the *Mustafa'i* edition of the work printed in 1255 A H

Fol 28^a also bears some miscellaneous extracts not relating to the present work

Fol 28^b-39^b

III

مقطعات من المبران

Muqtatafât min Al-Mizân

Extracts from *Al Mi'an al Kubra* (for which see Lib Cat 1870-1872 and Sarkis 1133) of *Abdalwahhab bin Ahmad bin Ali ash-Sharani* (d 973/1565 see Lib Cat X 567 for further bibliography see Brock II 336 and Suppl) who was a disciple of *Jalaluddin As-Suvuti* and *Zakariyah Ansari* This book has been published in Egypt (Sarkis 1133)

Beginning

وصل اءام نا اءى ان مرادنا بالعربى و الرحمة المذكور مى هذه
المران هما مطلق السدد و النصف الع *

A note on the fol 29^a says that these pages were extracted from *al Mi'an* of *ash-Sharani*

Written in ordinary Nasta'liq the handwriting being identical with the rest

Fol 39^a ^b bears an extract from *Wusul al Gana'im* of one *Mahbûdum Ibrahim* in which he mentions *Shaykh Ahmad bin Abdalabad as Sirhundi* (d Tuesday the 29th Safar 1034/30 II 1624 cf *Zubdat al Muqamat* fol 67-200 Lib Cat VIII 672 and *Burhan Ahmad Farûqis Mujaddids*

conception of Tauhîd), the famous saint and reformer with plenty of titles and decorations

The following note in the beginning (fol 39^a)

دَعَلَ اَيْنِ اَرْزَاقِ اَرْ تَالِيَعَاتِ مَخْدُومِ اِبْرَاهِمَ عَلَيْهِ الرِّحْمَةُ

says that these pieces were copied from some works of one Makhdûm Ibrâhîm The name of *Wusûl al-Ganá'im* occurs at the end in the following note (fol 39^b)

مِنْ وَمَوَلِ الْعِثَامِ لِلْمَخْدُومِ اِبْرَاهِمَ عَلَيْهِ الرِّحْمَةُ

However, nothing is known about the work and the author

The handwriting is identical

Fol 40^a-41^b

IV

[قطعات من] إلهام الصواب لأولى الألباب

Ilhâm aş-Sawâb li Uli al-Albâb

Extracts from a work on the invalidity of taking (or smoking) tobacco (سرب الدخان) It is an abridgement from another work of the author as stated in the introductory note of the compiler (Cf the beginning quoted below)

Beginning

إلهام الصواب لأولى الألباب تأليف سددنا و مولانا العالم المحقق . .
السدد محمد بن السيد رسول الكردي المدني التبريزي بم المدني فسيح الله
في مدته و دفع المسلمين بتمته هده رساله تلخيصا من رسالته المسماه
محررچ المبدأك [٩] في دحان التبعاك الح *

The author, Muhammad bin Rasûl ('Abdarrasûl, cf al-Murâdî, iv, 65) bin 'Abdassayid al-Husainî ash-Shâfi'î ash-Shahrazûrî al-Madanî al-Barzanjî was محمد بن عبد الرسول بن عبد السيد الحسين السامعي السهروردي المدني التبريزي, born at Shahrazûr on the night of Friday, the 12th Rabi' I, 1040/8-10-1630, and studied at different places from prominent scholars of the time Later, he settled at Madînah and began to instruct students there He was acknowledged as one of the few most learned men of the place at that time His death took place on the 1st Muharram, 1103/14-9-1691 For further particulars see al-Murâdî's *Silk ad-Durar*, pp 65-66, Brock, II, 389 and Suppl

For a complete copy of the work and full contents see Berlin, 5492

The handwriting is identical with the rest Some miscellaneous quotations also have been recorded from some other works on the subject

Fol 42^a-50^b

V

قطعات متفرقة

Qita'ât Mukhtalifah

Extracts from *Sahq al Aghbiya* (سحق الاعبياء) of one Makhdum Ibrahim
The extracts are related to miscellaneous points of *fiqh* and *hadîs*

Beginning

و ليس كل عالم فكم من علماء صوره ثم نواب ابلدس الح *

Nothing is known about the author The work also seems not to have been recorded

Some other works (such as رسمى الاسماء fol 42^a margin) of the same author also have been quoted

The handwriting is identical with the rest

Fol 51 bears extracts from *Tat'yib al Afwah* (نظب الافواه) a work of the same Makhdum Ibrahim

Fol 51^b contains extracts from *Sharh al Mishkat* of ash Shaiikh Abdal haqq ad Dihlawi (d 1022/1642 see Lib Cat V n 361)

Fol 52 -60^b

VI

قطعات من تفسير الوصول

Qita'ât min Taisir al-Wusûl

Miscellaneous extracts relating to different *abuab* (chapters) of *hadîs* chiefly derived from *Taisir al Wusul ila jam' al Usul min Ahadis ar Rasul* (يسر الوصول الى جامع الاصول من احاديث الرسول) of Abu Abdallah Abdarrahan Ibn Dûbi ash Shaibani az Zabidi (d 944/1537) This *Taisir al Wusul* is an abridgement of *jam' al Usul ila Ibadis ar Rasul* (جامع الاصول الى احاديث الرسول) compiled by Majdiddin Abu Sa'adat Ibn al Asir al Jazari (d 606/1209) For this abridgement its original their authors and other particulars see Lib Cat V : Nos 223-228

Opening

و س سانه ان فوسا امهم سان المتكرمده التي سوف يقولوا من
نكام فسا الح *

There are also frequent quotations from some works of as Suyuti (d 911/505) Al al Qari (d 1014/1600) and Abdarra uf al Munawi ash Shafi'i (d 1031/1622)

The handwriting is identical with the rest

Fol 61^a-65^a

VII

فتاویٰ مختلفہ

Fatâwâ Mukhtalifah

Questions (استفتاء) and answers (legal decisions) relating to some points of *fiqh* (jurisprudence) The MS consists mainly of answers to two questions The first (fol 61^a-62^a) relates to the burial of a dead cat in the burial ground (مدفن) of the Muslims The author holds that it is not valid

The second (fol 64^a-65^a) deals with a divorce (حلع) case.

Fol 62^b-63^b are blank Fol 63^a contains miscellaneous extracts

Beginning (fol 61^a)

چہ معلوماید . . . درین کہ جماعتی گر نہ مردہ را کفن کردہ و نہ مقابر
مسلمین دفن کردہ اند الح *

The answers have been ascribed to one Mîr Muhammad Sâlih al-Bukhârî as-Samarqandî

The handwriting is identical with the rest

Fol 65^b-68^a

VIII

رسالة فی سرب الدخان

Risâlat fî Shurb ad-Dukhân

The present MS consists of opinions and decisions of prominent jurists upon the question of smoking tobacco The unanimous opinions of the jurists in the eleventh century were that it was prohibited in the Law (see also No 2850/IV above)

Beginning

قال مولف رسالة سرب الدخان . . . ثم و هل الدنيا سده الف و سب
و اربعين فتاویٰ علماء الحرمین السریعی . . . تحکیم الدخان *

The MS first elaborates the names of the jurists who agreed with the *fatwâ* and then gives the gist of some most important *fatwâs*

The compiler is not known Some quotations are from a work *Tuhfat al-Ikhwân fî man' Shurb ad-Dukhân* of one Makhdûm Muhammad Hâshim at-Tatwî (cf fol 68^a)

The handwriting is identical with the rest

Fol 68^b bears some miscellaneous extracts

Fol 69^b-77^a

IX

رساله فی اثبات حیات النبی

Risâlat fî Işbât Hayât an-Nabî

A short work (in Persian) dealing with the question whether the Prophet is alive in the grave. The author holds that Prophets do not die like ordinary human beings. They enjoy life after death also. He supports his thesis by *ahadîs* and opinions of reputed traditionists and jurists.

Beginning

استکشاف حقیقت و استکشافی نصرت نبوی و ربه رحمانی نافع
کوی و نادانی اله *

Author Mir Muhammad Şalîh as Samarqandî al Bukhârî. Books of reference do not provide us with any account of the author. Brock Suppl. 1 295 puts his death in 322/934. No other copy of the work seems to have been recorded.

The handwriting is identical with that of the previous MS. There are useful marginal notes related to the subject-matter of the works extracted from standard works on *hadîs* and their commentaries.

Fol 69 bears some extracts from *Inbâh* (Inba) al Adhîya bi Hayat al Anbiya (for which see Lib Cat. \XV 278/18).

Fol 77^b contains some miscellaneous extracts.

Fol 78^a-79^a

X

رساله فی اثبات الشعاع

Risâlat fî Işbât ash-Shafâ'ah

An incomplete copy (for a complete copy see No 2850/XI below) of a treatise dealing with *Shafa'at* (intercession of the Prophet cf. Dictionary of Islam 214). The author holds that the Prophet has been already favoured with general and special intercession (شعاع عامه و خاصه). The work was composed as an answer to a question on the subject.

Author Mir Muhammad Şalîh al Bukhârî as Samarqandî.

Beginning

حکم معجزات علمی دین که شعاع عامه و عامه سر کائنات
صلی الله علیه و سلم را داده شده تا داده منسوب
شعاع عامه و عامه خلاصه موجودات صلی الله علیه و سلم را
داده شد اله *

The present MS is incomplete The introduction of the author has been omitted altogether (see the MS No 2850/XI below)

Fol 79^b is blank

Fol 80^a-84^a

XI

رسالة في اثبات السعاعة

Rasâlat fî Işbât ash-Shafâ'ah

A complete copy of Mir Muhammad Sâlih's treatise on *Shafa'at* See for details No 2850/X above

Beginning

الحمد لداته لويته داته و الصاوة و السلام على المرتبة الجامعة اصغاته
... اما بعد باني اين تحرير ردود خورسب در اهل ملائ
و عنور . . . ×

After a lengthy introduction (fol 80^a-81^b), in which the author laments the disregard of religion by the people in his days the work proper opens thus (fol 81^b)

چه مدغم مايد علمای دين . . . که معام شعاع خاصه و عامه سرور کاندان
صلى الله عليه و سام را داده سده يا داده مسود الح

No other copy seems to have been recorded

The handwritings of the present and the preceding MS are identical with that of the rest

Fol 84^b-89^b bear miscellaneous extracts and quotations from different works

Fol 90-93^a

XII

شرح العدوری

Sharḥ al-Qudûrî

A fragment of a commentary (in Persian) on *Muḥḥtasar-al-Qudûrî*, an authoritative and reliable work on Hanafî jurisprudence of Abu'l Hasan Ahmad bin Muhammad al-Qudûrî (d 5 Rajab, 428/24-4-1037, see Lib Cat, XIX, 1, 1600 and Brock, 1, 175 and Suppl) See for the original and numerous commentaries upon it, Haj Kh, v, pp 451-459, Brock, loc cit, and Lib Cat, XIX, 1, 1600-1605 See for editions Sarkîs, 1497-98

Beginning (fol 90^a)

الحمد لله رب العالمين و العاقبة للمتقين
مر حدادی ا که در دگر جهانهاست آحر و در دگران را
العاقبة للمتقين انى دعاسف در حق اهل دعوى معدم کرد که معنی را بر درود
سول علیه اسلام
محمد بن العدادی و العدوی
معنی انى طاهرست اما و در اسم
مکتب اس د دعاد اله *

The commentator is not known

The present MS only contains a part of the chapter dealing with *Kitab at Taharat* (کتاب الطهارات)

Two Persian translations of the original have been noticed in India Office Pers Cat Nos 2552 و 2553

The handwriting is identical with that of the rest

Fol 90^a bears some extracts from *Kitab as Şaum* (کتاب الصوم) of the same commentary

Fol 93^b-99^b contain miscellaneous extracts quotations questions and answers mostly relating to fiqh and derived from standard works

Fol 100 -101^b

XIII

استفتاء و جوابه

Istifta' wa Jawābuhu

A reply to a query relating to marriage ceremonies and the songs dance and other innovations crept into the Muslim society The author holds that these performances of اللعب و اللغو and innovations are invalid according to the law

The *istifta* begins as follows

ما قول العلماء فی من تراص العتبات فی انام الدروج او عترة
و دقطن الى لعنهم و يسمع عتاء المعينة اله *

The reply opens thus (fol 100^b)

اعلم انه لا سلك في حرمه هذة الامور في السريعة المتحددة اله *

The reply (or legal decision) is written by one Azizallah as Sindhi Nothing is known definitely about him

Written in Naskh and Nasta liq The handwriting is identical with the rest

Fol 104^a-123^b contain miscellaneous extracts and quotations derived from reliable works They are mostly related to fiqh

Fol 124^a-129^a

XIV

اللمعة في أجوبة الاسئلة السبعة

Al-Lum'ah fî Ajwibat al-As'ilat as-Sab'ah

A short work dealing with the life after death and conditions of the dead bodies in the grave, whether they then will be like consciousness or simply are incapable of listening to this world

It was composed in the form of answers to seven questions on the subject and connected points. The work has been included in author's another work *Al-Hâwî fî al-Fatâwâ* (for which see Brock, Suppl, II, 188 (169c), cf Haj Kh, V, 336, and Brock, Suppl, II, 187/127

By Jalâladdîn 'Abdarrahmân bin Abî Bakî as-Suyûtî (d. 911/505, see Lib Cat, V, 123 and XXV, 2773/1)

Beginning

هل تعلم الاموات برباها الاحياء و هل يعلمون ما هم فيه و هل يسمع
المدفون كلام الناس الجواب هذه المسائل مهمة فل من
تكلم علما اما المسئلة الاولى فدم يعلمون بذلك اله *

The present MS does not bear the title. The above title is taken from Berlin, 2672. However, a note in beginning and another note in the end (fol 129^a) which reads thus

ود تم الرسالة من مصنفات حاتم المعسرين ... مولانا حلال الدين
السيوطى الشافعى *

reveals that the work is one of the compositions of the famous as-Suyûtî

For other copies see Berlin, 2672, Gotha, 94/5, Paris, 4659, Râmpûr, 107/316, Cairo, VII, 53, 610, and Brock, II, 150 and Suppl. It was printed in Cairo, A H 1349 (Cf Brock, Suppl, loc cit)

The handwriting is identical with the rest

The later portion of fol 129^a contains some miscellaneous quotations.

Fol 129^b-134^b

XV

الزجر للهجر

Az-Zajr lil-Hajr

A copy of as-Suyûtî's *Az-Zajr lil-Hajr*. See Lib Cat, XV, 2775/24

Beginning

قال الله تعالى و اعرض عن الكاهن اله *

The present MS does not bear the title. The above title has been taken from the Lib Cat loc cit. The author's name also does not appear in the main body of the MS. A list of *Muhajirin* (those who broke with friends for more than three days in cases of misunderstandings or ill feelings) appended to the present work has been ascribed to as Suyuti in the following term (fol 134^v)

اسماء المناحرين للكتاب السنوى *

The handwriting is identical with the rest. There are occasional marginal notes in the same hand.

Fol 135-136^v

XVI

افادة البحر نمعه في زيادة العمر ر نمعه

Ifâdat al-khabar bi Nâssihî fi Ziyâdat
al-'Umr wa Nâqsihî

A copy of as Suyuti's *Ifadat al Khabar* etc see Lib Cat XVI
277/xvii

Beginning

الحمد لله سلام على عباده الذين اعطى سبل والدى حمد الله على العمر
هل يرد و نمعه *

The present MS does not bear any clue either to the author or to the title. The above title has been taken from Lib Cat loc cit XVI
No 2775/xvii

The handwriting is identical

Fol 137^b contains some miscellaneous extracts relating to *Hijran* the subject matter of the preceding MS

Fol 138-153^a

XVII

ما رآه الاساطين في عدم المحيى الى السلاطين

Mâ Râwâh al-Asâtîn fi 'Adm al Majî'
ilâ as Sulâtîn

A copy of as Suyuti's *Ma Rauah al Asatin* etc See Lib Cat XXVI
2773/xviii and 2775/xiii

Beginning

الحمد لله و سلام على عباده الذين اصطفى هذا تاليف سمته ما رواه
الاساطين في عدم المستفى الى السلاطين اخرج ابو داؤد و الترمذى الح .

The handwriting is identical with the rest

Fol 153^a-154^b

XVIII

ريح المسرين في عن عائش من الصحابة مائة و عشرين

**Rîḥ an-Nisrîn fî man 'Āsha min As-Sahâbat
mi'at wa 'Ishrîn**

A copy of as-Suyûtî's *Rîḥ an-Nisrîn* etc See Lib Cat 2773/iv

Beginning

الحمد لله الذي [يخص] من يشاء من فضله . هذا جزء مختصر .
يؤمن عايش من الصحابة مائة و عشرين سمته ريح المسرين الح *

The handwriting is identical

Most portions of fol 154^b and fol 155^a are blank

Fol 155^b-156^a

XIX

مر التسميم الى ابن عبد الكريم

Marr an-Nasîm ilâ Ibn 'Abdalkarîm

A copy of as-Suyûtî's *Marr an-Nasîm*, etc See Lib Cat . XXV, 2773/xiv

Beginning

الحمد لله و سلام على عباده الذين اصطفى من العبر الى الله تعالى
عدد الرحمن بن ابى بكر . . . السدوطى الح *

The handwriting is identical

Fol 156^b-160^a contain miscellaneous quotations from different works
of as-Suyûtî

Fol 160^b is blank

Fol 161^a-168^a

XX

حزب المراءى فى احكام المدايب

Jaz' al-mawâhib fî Ikhtilâf al-Madâhib

A copy of as Suyutî's *Ja' al al Mawâhib* etc. see Lib Cat No 2773/12

Beginning

الحمد لله ولا على عاده الدس امطعى رى العدى فى المدحل الح *

The handwriting is identical with that of the rest. There are also occasional marginal notes.

Fol 168^b 169ⁱ contain some stray quotations. Fol 170^a is blank. Fol 170^b 171ⁱ contain useful extracts from some works of as Suyutî. Fol 172 is blank. Fol 173-180^b bear miscellaneous extracts from different works of as Suyutî and other prominent authors.

Fol 181-189ⁱ

XXI

تربس العماره لبحس الاشارة

Tazyin al-'Ibârah li Tahsin al-Ishârah

A copy of *Ta'zin al 'Ibârah* etc. of Mullâ Ali al Qarî al Harawî (d 1014/160, see Lib Cat V i 237). For the work and other particulars see Lib Cat XXI 2784/xxviii.

Beginning

اما بعد معول

الحمد لله الذى هدانا الى التوحيد

ان هذه ساله مستعمله على تحقوى الح *

The handwriting is identical with that of the preceding MS.

There are also occasional marginal notes.

Fol 189-201^b bear miscellaneous extracts derived from different works relating to different subjects.

Fol 202-211^b contain some portions (mostly from the first chapter) from *Tuhfat i Isna Ashariyah* of Shih Abdal aziz ad Dihlawî (d 1239/1823) see Lib Cat XIV 1290.

Fol 212^a 212^b 213^b consist of miscellaneous quotations from some works of Ali al Qarî al Harawî (d 1014/1605). Fol 213 is blank.

Fol 214^a-219^b

XXII

نسخة الفكر في الجهر بالذكر

Natîjat al-Fikr fî al-jahr bi ad-Dîkr

A copy of as-Suyûtî's *Natîjat al-Fikr*, etc, see Lib Cat, XXV, 2774/111

Beginning

الحمد لله و سلام على عباده الدين امطعى سالب اكرمك الله عما اعتاد
لسادات الصوفيه الحج *

The handwriting is identical

Fol 220^a-223^a

XXIII

المصانيع في صلوة التراويح

Al-Maṣābîḥ fî Salât at-Tarâwîḥ

A treatise expounding the view that the Prophet did not offer twenty *rak'at* "ركعات" in the prayer of *Tarâwîḥ* (the special prayers of Ramadân offered at night) The work is based on *Hadîs* and opinions of eminent traditionists It was composed on Friday the 12th Du'l Hijjah, 878/29-4-1474 (cf fol 223^a)

Beginning

الحمد لله و سلام على عباده الدين امطعى و بعد فقد سئلت مراراً هل
صلى النبي صلى الله عليه و سام التراويح و هي العشرون ركعة المعمودة الآن
و انا احب بلا الحج *

The present MS does not bear the title It has been borrowed from Cairo, VII, 1, 305

For other copies see Cairo, loc cit, and Brock, Suppl, II, 191/187
Fol 223^b-246^b bear miscellaneous extracts from different works relating to different topics

The handwriting is identical with that of the preceding MS

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